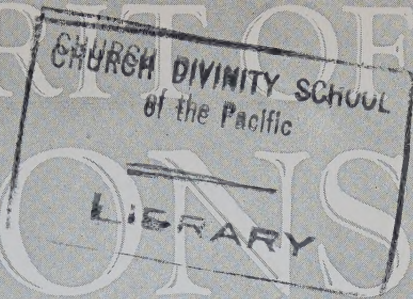


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THE SPIRIT OF MISSIONS, May, 1938. Vol. 103. No. 5. Published monthly by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. Publication office, 100 Liberty St., Utica, N. Y. Editorial, subscription and executive offices, Church Missions House, 281 Fourth Avenue, New York, N. Y. Ten cents a copy. \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered October 2, 1926, as second class matter at Utica, N. Y. Acceptance for mailing at special rate of postage provided for in section 412, Act of February 28, 1925.

THE SPIRIT OF MISSIONS

Vol. CIII

May, 1938

No. 5

The Rev. G. Warfield Hobbs, D.D., Editor
William E. Leidt, Associate Editor

Frontispiece: Philip Cook.....	194
Christ's World-Wide Mission.....	<i>The Rev. S. M. Shoemaker</i> 195
Religious Educators to Meet in Columbus.....	197
What Does a Missionary Do in India	
..... <i>The Rev. George VanB. Shriver</i>	198
Evangelism, Keynote of Navajo Work.....	<i>The Rev. James R. Helms</i> 201
The Church's Opportunity in Puerto Rico	
..... <i>The Rev. G. Warfield Hobbs</i>	205
War-Torn China Hears Gospel.....	<i>The Rev. Robert E. Wood</i> 210
The Missionary Camera.....	213
Hiram Richard Hulse.....	<i>John W. Wood</i> 221
A Chinese Parish Before the War.....	<i>The Rev. Kimber H. K. Den</i> 222
The Missionary Reporter.....	226
Read a Book.....	<i>The Rt. Rev. George Craig Stewart</i> 227
The Forward Movement.....	229
The Sanctuary	230

THE NATIONAL COUNCIL

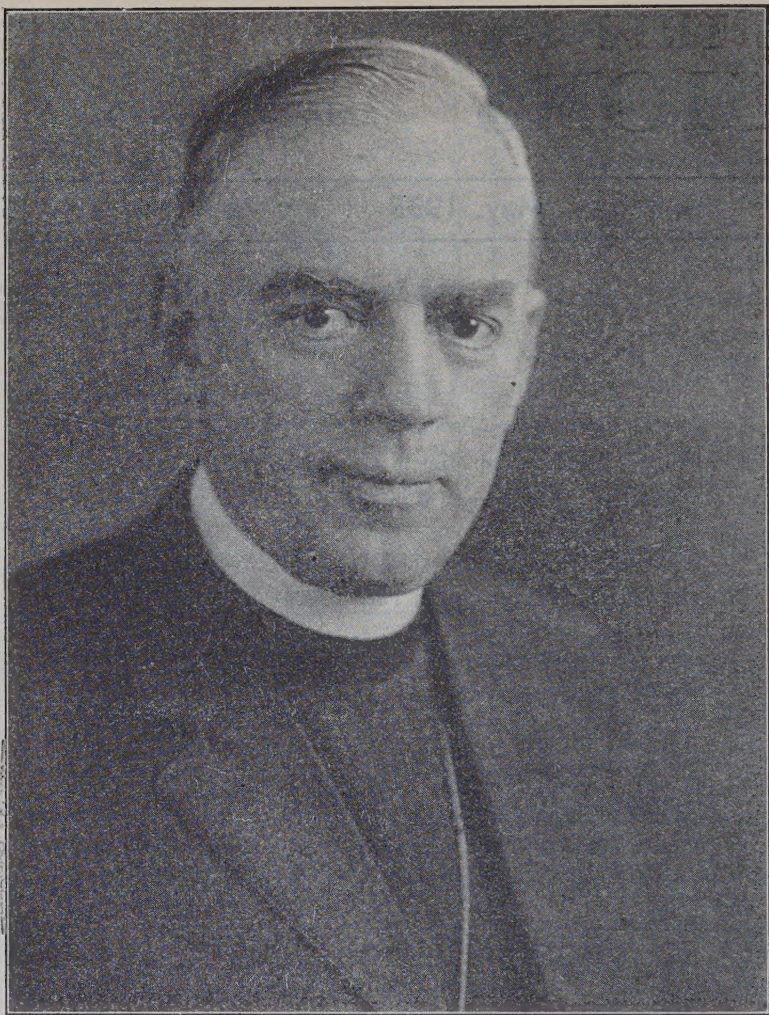
A Missionary Motive with World Conquering Power	
..... <i>The Presiding Bishop</i>	231
Departments—Domestic Missions, Foreign Missions, Religious Edu- cation, College Work, Christian Social Service, and Publicity.....	232
Auxiliaries—The Woman's Auxiliary.....	239
The Cover: A modern Chinese nurse, a graduate of St. Elizabeth's Hospital Training School for Nurses, who is now in charge of the nursery at St. Elizabeth's Hospital, Shanghai, with two babies.	

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A GREAT LEADER was lost to the Church Militant in the passing of Philip Cook, Bishop of Delaware, sometime member of National Council and through the past triennium its president. Throughout his whole career ran the golden thread of missionary zeal. His strong body, fine mind, radiant personality, and Christ-like spirit won men, achieved results, insured a progression of expanding responsibility and honor throughout his career. "I am happy that my last service was rendered to the whole Church," he said, with hopeless illness upon him and the end not far away. He served the whole Church; the whole Church has suffered a great loss.

The Spirit of Missions

VOL. CIII, No. 5

MAY, 1938



CHRIST'S WORLD-WIDE MISSION—*New York Rector pleads that all Christians take their part in making a unified Christian world—now a practical necessity**

By THE REV. S. M. SHOEMAKER
Rector, Calvary Church, New York

FOR THE FIRST time in human history, our age has to grapple with the problem of world unity, not as a desirable ideal, but as a practical necessity. The involvements of the World War, and the intricacies resulting from the inadequate settlement afterwards, have shown, beyond question, that the most important problem of our time is that of peace. And this rests only on the finding of a unity which, as yet, has not been found.

It seems plain to me that we can only unite on what we all believe in, and we can all believe only in the best humanity has ever produced and seen, Jesus Christ. Cut through all racial, historical, denominational, theological controversies, and let men read of Him for themselves, and react naturally and without pressure; and they will all come to the same mind—that this is humanity's Apex, and that He holds within Himself all that men need to live. Christ is often regarded as merely a matter of personal strengthening and comfort; but listen to these words of His as His announcement of a program for world unity, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear

my voice; and there shall be one fold, and one shepherd."

As Christian experience and faith moves across the world, it comes into contact with other religions. Christ said about the religion of His people, "I am not come to destroy, but to fulfil." He never poured scorn or contempt on others' faith: He gave them something better. Study the lives of the world's saints and sages, and see if anywhere you find anything approaching Christ and what He gave and gives to people, when they really take what He has for them. Someone with a doctrinaire interest in comparative religion asked the great Christian Indian, Sadhu Sundar Singh, what Christianity had that other religions did not have; he replied, simply, "Jesus Christ." One of the Chinese Bishops, Ku Ho-lin, was born and brought up a Mohammedan. His reasons for being a Christian are these:

I believe that the great difference between Christ and other religions lies in this, that Christ sacrificed Himself in order to redeem men from sin. Other religions have offerings, but man's sin can never obtain forgiveness because of the good words of holy men. I believe that Christ . . . still unceasingly bestows on us His grace, and thus savingly helps us . . . to trust in Him concerning past sins, also to trust in Him for the present, overcoming the evil one, and also to trust in Him for deliverance from the judgment to come . . . I believe

*Abridged from a sermon recently preached in Calvary Church, New York.

the Cross of Christ is the means of subduing fleshly lusts . . . Yielding ourselves to be crucified together with Him, this is the way of victory . . . If men were willing to receive this power that comes from the Cross of Christ, imitate the sacrifice of Jesus, and really love as Jesus loved, then it would not be difficult to turn the whole world into the Kingdom of Heaven.

WHEN PEOPLE say they disbelieve in foreign missions, they frequently know very little about the condition of indigenous religion in other lands; they frequently know very little themselves of Jesus Christ. I was talking recently with the Presiding Bishop who, as you know, was for many years a missionary in Japan. He said that ninety per cent of the students in Japanese universities are entirely atheist. When we take Christ to them, we are not supplanting their religion, we are supplanting *no* religion at all. Buddhism simply does not stand up when the "acids of modernity" strike lands that are awakening intellectually. With utterly changed economic conditions, with women in industry, and the old family systems of the Orient in collapse, there is nothing to offer a new set of standards which will provide individual responsibility. . . .

I do not like to think there is a man, woman, or child on the face of the earth who does not have the privilege of knowing all the abundance of faith, fellowship, and joy that come to people who are in touch with the living Christ. If you have not found this, I do not wonder you do not want to give it away; but if you have found it, you cannot crush down the impulse to share it everywhere. Many thousands of men and women have given their lives to go out into obscure places in this land, and across the seas to other lands, because in those places Christ has "other sheep," whom He wants to bring into His fold; and for this He must use us human beings who are open for His use. You realize, I am sure, that the whole strategy of missions is to put the leadership into native hands as soon as they are ready for it.

Among the things which you and I can do to forward Christ's mission are these:

First, let us realize that missions, home and foreign, are part of the Christian front throughout the world. Therefore you cannot merely think of missionaries who are helping to bring lives, communities, and countries to Christ, as cases for your charity; they are your allies in creating the only kind of world in which it is going to be safe for your children to grow up. They need to be aware of this, as well as we: or they will get pocketed in local and unrelated responsibilities. Anyone today who calls himself a Christian, and is not working ceaselessly to create a united Christian front, against the forces of materialism, subversion, hate, and greed, is missing the greatest chance he ever had to make the world Christian.

Recently I have been in touch with a man close to Generalissimo Chiang Kai-shek, who tells me that the great hope of satisfactory settlement when the present crisis is over, lies in the moderate parties in Japan and China, those who will seek to make a peace that will be lasting: and that the greatest force in both countries for the creation of such moderate and conciliatory opinion, is the Christian Church. Hence this is the very worst time to cut down on missionary appropriations, and to withdraw our spiritual forces. In other words, what we give to missions today goes directly towards creating the kind of opinion that may prevent a treaty, like Versailles, pregnant with future trouble. That ought to appeal to any sensible person. From two quite different sources I have heard that Japanese soldiers have been known to be especially considerate of people with Bibles, and in one instance, in Wusih, brought a number of Chinese women to the church for safety. It appears that many of the Japanese soldiers are themselves conscripted Christians, who, even in the midst of war, are creating good will by acts of mercy and friendship like this. There is no telling how far such things may go in their influence; they form bright exceptions against the dark background of war.

Secondly, every individual can have a place in making a Christian world. The

time is long gone by when the "heathen" were across the seas, while we were all "Christians" at home. A heathen is a man out of touch with Jesus Christ. The mission field is any area of our lives where Christ is a stranger. Our job is not alone to convert the heathen nations, but to convert the heathenism in our own nation, and also to convert the heathenism that still remains in us who call ourselves Christians. A friend of mine once preached on sin in a conservative old Philadelphia parish. Afterwards a woman who had been a member of the parish for a long time came up to him and said, "You must never preach a sermon like that again. There are no sinners in this parish, at least not among the regular pew-holders."

Thirdly, let us cultivate that width of sympathy and definiteness of conviction which is found in Christ's words: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice." Today many of us cultivate narrow sympathies with wide convictions; we need wide sympathies with narrow convictions. We need wide sympathies to understand and reach and convince those thousands and millions "not

of this fold." Not Episcopalians, not Christians, not Gentiles, not educated, not respectable, not any of the things we are ourselves: absolutely no barriers in sympathy with people. But we need also narrow convictions; narrow because truth is truth and will not compromise; right is right and will not compromise, and because to have unity we must be loyal to them. Christ is the great unifying conviction.

I saw a man this week, who has begun to find some experience of Christ, begin to be swept with the passion of His heart for other people about him. Selfish thus far with what he had found, he began to see that he could not keep it for himself. First one friend's name came to him, then another's. He turned from the problems of his own life to the problems of other lives. He wanted them to have what he had found. He went out to reach them. Have you got that far? He has begun to have a part in Christ's world-wide mission. It reached first into his own life; now through him it is touching others.

God fill us with that passion, and give us the united world that can be when we all "hear His voice; and there shall be one fold, and one shepherd."

Religious Educators to Meet in Columbus

ON SATURDAY afternoon, July 2, the delegates of the Episcopal Church attending the International Convention on Christian Education will meet to discuss two pertinent questions: What are the important emphases in religious education which stand out in this Convention? and How can these emphases be translated into reality in the Episcopal Church?

The convention, international in its scope, and meeting in Columbus, Ohio, from June 28 to July 3, 1938, is the twentieth of its kind. The theme is The Christian Challenge to the Modern World. The program, containing something of particular interest to all Church workers, will be made up of forums, conferences, and seminars to deal with some fifty fields of special interest. For the general sessions there will be such out-

standing speakers as Luther A. Weigle, Sir Harold Mackintosh, Hornell Hart and Albert W. Beaven. All phases of work among children, young people and adults will be considered. One of the most unusual features of the Convention will be the exhibits. So great is the interest that the convention committee has felt obliged to assign quotas for delegates for the various Communions. It is fully expected that every one of the five thousand delegates which can be provided for will be present.

The Rev. Malcolm Taylor, the Rev. C. H. Ricker, the Rev. E. L. B. Pielow, Miss Annie Morton Stout, the Rev. Paul Savanack, the Rev. H. N. Tragitt, Jr., Miss Lynette Giesecke, the Rev. A. Ronald Merrixx and the Rev. Vernon McMaster compose the committee for our Church.

WHAT DOES A MISSIONARY DO IN INDIA—*In the Name of Christ, he spends his time with people seeking to bring them into intimate touch with God*

By THE REV. GEORGE VAN B. SHRIVER
Missionary, Dornakal, India

WHAT DOES A missionary in India do? What is his daily work like? A month before leaving India for America, I made a tour of several villages, one a place called Rayagudem. By telling of this visit I can give a fair idea of the kind of thing that happens, in South India, at least.

I was coming from a place called Nekonda and left the train at Dornakal. There a Christian met me with a horse which a Mohammedan friend of his had kindly lent him for me. It was six in the evening and nearly dark before I got started for Rayagudem eight miles away.

"How," I asked my friend, "can I ride this horse to Rayagudem? I don't know the way and you can't keep up with the horse. Besides, it'll be dark in half an hour."

"Oh, that's all right," he answered. "Just let him go, he knows the way to the village."

So I let him go. First, just at dusk, we fell into a ditch. But that was not serious. After we had been going about two hours and it was really dark, I began to wonder if the horse knew his way any better than he knew how to cross a ditch. Soon we entered a village. I let him go into the village as I thought he would go to his master's house. I knew his master, and I expected to ask him the way to my tent which I had sent out the day before. Instead, the horse stopped at a toddy shop (local saloon), where I asked where I was. I found it was not even the right village! I asked the way and we finally arrived at nine o'clock, not without first, however, getting lost in a tobacco patch.

Early the next morning the headman of the Christian village and some of the other leading men came to talk with me.

THE Rev. and Mrs. George VanB.

Shriver, this Church's first missionaries to India, returned in March to the United States for their first furlough. Their presence in America should lend reality to the study of India, one of the two topics recommended for study during the coming year 1938-39. This study will be based on Moving Millions (fifty cents) a symposium by a group of distinguished authors including Bishop Azariah, whose visit to the United States last autumn gave American Churchpeople such a memorable experience. A leaders manual, to be published in the early summer, and other materials will be announced as soon as ready. In the autumn THE SPIRIT OF MISSIONS will begin a series of special articles on India. In the meantime readers who wish to know more of Indian village life, a glimpse of which Mr. Shriver gives in the accompanying article, will find The Church Takes Root in India by Basil Mathews (sixty cents) of interest.

About forty people had been prepared for baptism and I arranged to examine them. The Christians in this town were all weavers (Indian people are divided into castes which usually also represent some particular trade). As we talked we were joined by some Christian swineherds who had driven their pigs to the village and were living in their little movable huts near by. They wanted to talk about a certain matter and asked me to hold prayers for them that evening. That was arranged.

Then some Lombardi people (another caste) appeared. They were tenant farmers who lived on a large landowner's estate near there. They were not Christians but wanted to discuss their difficulties with me. I told them to come back at three o'clock. In the meantime, the people who had prepared for baptism arrived and I talked to them. They had

been studying about Christ and Christian living with a teacher for more than a year. They knew the story of Christ; they understood the principle of Christian prayer well enough for beginners; and they knew what baptism involved. The examination over, I set the baptism for eleven o'clock. There were forty-two people baptized that morning and two hundred people at the service. The swineherds came but were unable to get into the little church. As a matter of fact, it was so small that only about seventy-five were able to crowd in. After the service a carpenter came to my tent and said he wanted to be baptized, too. I asked him why.

"I can't really tell you except that I know that I want to be a Christian as a result of seeing the Christians here," he said.

"What would your family say?" I asked.

"I am not married," he replied. "My father and mother would not object."

"Would they also become Christians?" I persisted.

"I doubt it," he said. Then I asked him what he knew of Christ or what being a Christian meant. He knew hardly anything. I gave him a Gospel of St. Luke and asked the Christian teacher to

instruct him so he could tell what it involved. I suggested that he come to see me a week or so later and we would talk further.

After lunch the Lombardis came. Their story was this. They did not own their land but rented it from the big landowner. The Government taxed the landlord one-half a rupee* an acre. He, in turn, had taxed them about two rupees an acre but had gradually increased their taxes until they were six rupees an acre. They said they were no longer able to exist on this increased tax and wanted us to help them. As they told me their story and showed me their tax receipts, I thought of some Lombardis in another part of the country, whose rent had been increased gradually in the same way until they became desperate. They tried the law and legal methods to no avail. They tried deputations to the landlord but he would not listen to them. They finally took matters into their own hands and one dark night after getting drunk, cut the landlord's throat as he slept on his verandah.

I wondered whether I should listen to people who wanted to become Christians whose only motive was to reduce their taxes. Then I thought that no one but

*A rupee is worth about forty cents.



SWINEHERDS NEAR RAYAGUDEM. Members of this tribe sought out Mr. Shriver to seek his help in making a neighboring tribe better Christians—because said the headman "I don't want my daughter to marry anyone except a good Christian"

the Christians would try to help them. So I asked them to listen to me. I reminded them of the people who had murdered the landlord and said we would have to part if they committed any violence like that. "On the other hand," I said, "we shall take this matter up with the landlord and see what can be done." I asked them to be patient until this could be accomplished. I suggested that better than violence would be prayer in the name of Christ. They agreed but begged for a teacher to show them how to be Christians.

At five o'clock I went over to the swineherds to hear their story. The head swineherd said that a man in another near by tribe of swineherds wished to marry his daughter. These people were all Christians, too.

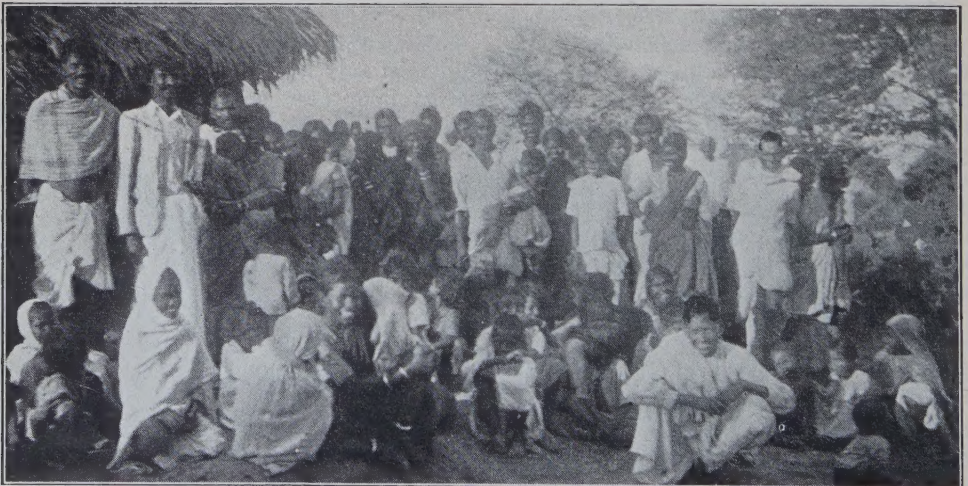
"Sir," he said, "this man is not a good Christian, he doesn't say his prayers, he doesn't know the Lord's Prayer or the Creed, and I don't want my daughter to marry anyone except a good Christian. Now I and my people say our prayers and know the Lord's Prayer. Listen to me," he added, and kneeling down on the ground with that he prayed the Lord's Prayer and ended up with the Creed. When he had finished, he got up and said, "Won't you go and see if you can't

teach these other people to be better Christians?" Then we sat down and made plans together as to how that could best be accomplished.

When I got back to the tent, a group of Mohammedan jugglers waited to show me some of their skill. We all sat down around my tent and watched a series of acrobatic stunts that would make any circus performers jealous. After supper the Christian headman and the teacher came to talk over enlarging the church so that it would accommodate the congregation and also better teaching methods for the Christian children. We talked until late that night.

The next morning I was up early and off again to Dornakal on my friend's horse. There was plenty to think about and plenty to do as a result of that visit, as there always is. That work has not been finished yet.

What does a missionary in India do? He spends his time with people. His work includes teaching people to bring their everyday problems to God. It involves encouraging them to drop off their inertia and to take their places among the educated people of the world. It includes the task of mediator, teacher, priest, and friend, all done in the name of Christ, the greatest Friend of all.



RAYAGUDEM CHRISTIAN CONGREGATION. On his recent visit to this village, Mr. Shriver examined forty people who had been prepared for baptism and conferred with others on a varied assortment of everyday problems

EVANGELISM: KEYNOTE OF NAVAJO WORK—*Good Shepherd Mission, Fort Defiance, Arizona, extends Church's influence among desert Indians*

By THE REV. JAMES R. HELMS

Good Shepherd Mission, Fort Defiance, Ariz.

SOME MONTHS ago when the Mission of the Good Shepherd at Fort Defiance, Arizona, was buried away from the outside world by heavy snowdrifts four to ten feet deep, an old Navajo grandfather, almost blind with active trachoma, left his hospital bed, struggled through the snow to our door to plead that a place be found in the mission home for his little two-year-old grandson. The child's father was dead, his mother had died in the Government hospital, leaving this orphaned tot there; there remained but this single grandparent. Although the child was below Good Shepherd's age facilities, we decided to take him. After the necessary guardianship papers were signed, we followed the grandfather's tracks back to the hospital to get the boy.

Tom Tom was two years old. He had gone to the hospital with his mother before he was able to walk, and as she had been unable to teach him his first steps, the hospital had kept him confined to a baby bed; they could not afford to have him walking around the hospital. We were heartbroken, but we simply could not take him to the Good Shepherd home until he could walk; the Church had cut our appropriation but our household of forty children remained unchanged. Naturally a debt had been accumulated* and its existence made impossible the lending a helping hand to more homeless children, especially one who could not walk and would require extra care. The doctors and nurses were heartbroken as they thought of Tom Tom and the other little babies in similar situations having to continue on in hospital wards, subjected to every kind of contagious disease. Even

Tom Tom ere we could take him away from the hospital, contracted impetigo from a Navajo who had come into the hospital.

To take Tom Tom would not only mean the purchase of additional milk at fifty cents a gallon and additional food, both of which eventualities we had faced and decided to venture, but as a baby in arms, he would need a special Navajo worker to care for him. Our limited force could not carry him up and down stairs to his meals, and our children were too small; the oldest were only of grammar school age. But our Father wanted us to take Tom Tom, so He prepared souls away back in Pennsylvania, who, when they heard of Tom Tom, sent us money for his care for a year, and pledged themselves to look out for him for succeeding years. Just the other day a letter from them assured us that they were making provision for his education after he completes our school's grades.

Tom Tom is but one of many such children below the age that we can take into our home with its present facilities and personnel. We want to build a baby house where these little tots can have sunshine and healthful play and protection. But that would require a larger staff—at least two nurses.

But I started out to tell you something of our year's work, not our hopes, although the two quickly blend into each other. At the present time we are being approached by interested persons in regard to taking into our home ten more children from two to ten years of age. Each one means an additional cost for board and clothing of approximately ten dollars a month. Will the Church be able to restore the budget cuts this next year so that we can minister to these children? Were it not for gifts coming regularly each month from individuals, Woman's Auxiliary branches, both parochial

*Since then, about a year and a half ago, this debt has been materially reduced and the mission's operating budget for 1937 was balanced by means of special gifts.



NAVAJO YOUTH CONFIRMED last year by Bishop Mitchell of Arizona (rear left). Good Shepherd's superintendent, the Rev. James R. Helms (rear right) hopes this is the first of an annual group to be presented to the Bishop.

and diocesan, each of which supports one child in our home, we could not continue caring for what we have.

But Tom Tom is not the only recent addition to our family. There are also Andrew and Barbara and Mary Louise who have come into our home this past year. These all have been taken because there was no way of escaping their need.

IN JANUARY, 1937, Bishop Mitchell visited Good Shepherd for confirmation. In the past many Navajos have been baptized but few confirmed, and it is hoped that this group will be the first of many annual classes. Of the twelve confirmed, one was prevented by a big snow from reaching Fort Defiance in time for the service and was confirmed separately the next day.

Another first event came on the last day of May when the first class was graduated from the grammar grades department. Three fine children—Ben, Richard, and Anne (named for Miss Anne Cady, our veteran missionary), who had had all their schooling with us from the first grade, were graduated. Anne,

the only girl graduate, is attending high school at Ganado maintained by the Presbyterians, while the boys are attending the Government Indian high school at Albuquerque where the only Christian work is done by the Presbyterians. We are indeed proud of them, and it is with a feeling of regret that we see the Church release them now to Presbyterian and Government high schools, where they may have little opportunity of the Church's ministrations and sacraments. I intend to drive the nearly eighty-mile round trip several times during the year to give Communion to Anne, but the boys, both of whom are confirmed, will have to depend on other ministrations as their school is nearly three hundred miles away. I hope that ere our next graduating class appears, we shall have all arrangements made for a high school department.

Close upon the "heels of graduation" came our next notable event. On June 7 at four-thirty a.m., a large borrowed school bus sputtered and choked a few times, and then with head pointed toward the west moved across the mission campus on its first journey to Prescott, Arizona.

In the bus were fifteen members of Good Shepherd's family bound for the Arizona Episcopal Summer Conference which opened that night in Prescott, some four hundred miles away. I drove the bus because that was one of the conditions of the loan. On the way we visited the Painted Desert and Meteor Crater, and arrived in Prescott in time for supper, and for me to get everyone bedded down before my train left to bring me back to the mission. The children are still talking of the wonderful time at Prescott. At the end of two weeks I used the return portion of my ticket to Prescott to bring our family home. Mrs. Helms, who had stayed with the children throughout the conference, said that she had never had fewer problems to solve in a given period of time. Returning home we spent the first night at the Grand Canyon, which only meant about 150 extra miles of driving, but who can ever say what it meant to our group of children, none of whom had ever seen this natural wonder before.

The trip to the conference was financed by interested Churchmen and women from

California to Ohio, but of course I had to husband every penny of the fund to insure meeting all bills. This we did; but the success was perhaps due to this incident. We arrived at the Canyon just at sunset, and we wanted to watch the sunrise over and in its depths. Hotel accommodations were high for our funds. We had our bed rolls, so my wife and I suggested to the children that we might have to sleep outdoors under the pines, putting our blankets down on the ground. Well, the silent spell was broken. The little Navajo girls and boys shouted with glee, saying, "Oh, that will be like real Navajos." So we built a huge fire and took to the blanket. I spent most of the night keeping the camp fire burning, because that crowd were sleeping too hard ever to know whether it was burning or not.

After seeing the sun rise over the canyon we hurried to Williams, Arizona, some seventy miles away, and ate a great breakfast which our missionaries had prepared for us in their home. Then we began the long, long trek home, which we reached just after midnight.



FROM HOGAN TO HOGAN, the Rev. James R. Helms goes with his interpreter, Howard (right) to take the message of Christ to the Navajos on the reservation in Northeastern Arizona, adjacent to Fort Defiance

SINCE THE Mission of the Good Shepherd was changed, about a decade ago, from a hospital to a school and orphanage, increasing emphasis has been placed on evangelistic work in the reservation. During the past year, this camp work undertaken by Miss Anne Cady has assumed a permanent tone.

Last spring just as soon as the snow melted and the dirt roads had dried up, Miss Cady rolled out of the mission grounds in her trailer. She pulled up under the Pinon Trees at Hunter's Point, where she spent about three weeks teaching of God, and mending small body ailments. Howard, our Navajo interpreter, Miss Cady, and I visited the *hogans* in a wide area in and around Hunter's Point, and held weekly religious services. But our eyes were fastened on the sawmill camp where the Government was starting operations, using almost nothing but Indian (Navajo, Hopi, and Zuni) labor. We had to wait several weeks for the mountain top roads to dry sufficiently to pull the house car over them. About the last of May, Miss Cady was able to negotiate the road, and she took up residence under a big pine tree. She has been there ever since, and it is almost impossible to get her away even for a part of a day.

Once again Miss Cady is a great pioneer. She pioneered the trachoma hospital work among the Navajos, then the children's home work, and now she is pioneering the "House Car Missionary" work. She is indeed a true pioneer, and in this day and age when great men are crying about the loss of pioneering frontiers, they have reckoned without Miss Cady. She has to have her water carried from the one and only community well. Her dining room, bedroom, kitchen, and sitting room are all in one, and so all become in turn the dispensary and religious education room. I have visited her when there was no place to sit down inside her house car. Young Navajo fellows home from school, old Navajo men and women, and little babies, all are learning that the house car is a haven.

Last summer the first night of the Great Gallup Indian Ceremonials came the same

day as the regular weekly service at the sawmill. The ceremonials attract Indians to Gallup from a wide surrounding area; the sawmill camp was closed for the occasion, and it was a question whether there would be a congregation. The camp closed and the mill shut down, the hour for service came and the schoolhouse was filled to the door; a count revealed that fifty-three had waited on the mountain top to come to church. The largest congregation recorded was sixty-nine, out of the total population of not more than one hundred, counting men, women, and children, and including a number of white people who grow very restless through a Navajo service, since the interpreter takes about five or ten minutes to say what I have said in one. This sawmill congregation is perhaps the largest that regularly attends service on the Reservation, of any Christian body, yet, it is only characteristic of what could be expected of the Navajos if they were gathered together in communities. The Navajos are a nomadic people, and it is difficult ever to gather more than a dozen in one place at one time, except for some great yearly occurrence as the Gallup Ceremonial or Council Meetings or the Christmas services. They gather here at Fort Defiance for Christmas Day services by the hundreds, and they come for more than fifty miles afoot, on horseback, in rattletrap cars, and in Government trucks. They are a very religious people.

In addition to the work at the sawmill, there is a Sunday school and a weekly Sunday night service in the public school at Window Rock, the Government administrative center for the entire Navajo Reservation, where more than a hundred white people and Indians are employed. Howard and I go out onto the reservation each week to visit Navajos in their *hogans*. Each visit means a sermon and the congregation usually numbers between six and twelve, depending upon how many are about. Everyone stops his or her work to listen to the Gospel. I preach from ten to twenty sermons a week, and with all the duties of this mission, home, and school, I am kept fairly busy.

CHURCH'S OPPORTUNITY IN PUERTO RICO—*Renewed missionary zeal at home is first step to realizing Bishop Colmore's vision of a truly native Church*

By THE REV. G. WARFIELD HOBBS, D.D.

Against the highlights of the Puerto Rican scene described in these pages last month (pages 173-6), the Editor here considers the problems and opportunities facing the Church in Puerto Rico today as he saw them during a recent intimate visit.

PART TWO

THE THREE GREAT divisions into which missionary responsibility falls, all have a history in the development of the Puerto Rican Mission. The work was hardly begun when schools were under way, when a hospital was contemplated, while from the first moment stress was laid upon the evangelistic responsibility.

Let us think first of the schools and go prying about the island to see what has been, what is, and to learn from Bishop Colmore some of the things that ought to be. At once it must be said that it is here that the progressive withdrawal of missionary support by the home base has worked its greatest havoc. Considered as a whole, it is almost as though a West Indian hurricane had howled through the mission with its most vindictive blasts aimed at the educational structure.

In San Juan the splendid building which once housed St. Catherine's School, now plays but a modest rôle in the life of St. John's parish. Here Miss Ethel M. Robinson, her service made possible by Trinity Chapel in New York City, mothers a few Church girls working in San Juan and makes the house a center for admirable work with groups of young people of the parish. But a great school, designed to prepare capable women workers for the Church and notably successful during the years of its activity, was obliged to close because of the withdrawal of financial help from the Church in the United States. Will the Woman's

Auxiliary please note that a splendid modern three-story structure, in which it invested \$25,000 in 1928 cannot fulfill the purpose for which it was built because the funds necessary to train young women for Christian service are not being provided as once they were. One shares the grief of Bishop Colmore, who by the patient development of his statesmanlike activity was laying the foundation for an ever-expanding success, that today, only echoing, empty corridors in the heart of San Juan remind him of his hopes. With him we ask, how long will inadequate support defer resumption?

At Mayaguez the Rev. and Mrs. Frank A. Saylor happily give reality to names which have been built through the years into a legend of missionary achievement. In St. Andrew's Mission, we recall the splendid industrial feature of the school there; but it is gone! Somewhat solemnly we walk through the empty rooms where once economic hopefulness and security were built into the lives of scores of students while Mr. Saylor points to modern machinery, power-driven, keynote to instruction in various helpful trades, today standing idle, futile, a victim of missionary recession.

Needless to say a further vital unit, an adequate school for the training of a priesthood of Spanish birth, available for the whole range of the Church's work in Spanish-speaking regions, does not exist. Again the recession! Yet how on this basis can Bishop Colmore duplicate the fairly amazing record of the past in academic and theological training that produced from a single family three devoted priests, a power for God in the island today. Thus the blight, the hurricane, the depression, the recession, or whatever it may be called, in the field of education alone, has stripped the Puerto Rican Mission of opportunity to meet the demand for a more numerous priesthood;



MEMORIAL to Bishop Ferrando sometime Suffragan of Puerto Rico overlooks the hills in which he labored so effectively

to provide lay workers for whom the whole island, especially rural Puerto Rico cries aloud; has wrecked a convincing industrial work, destroying a churchly helpfulness which is easily among the greatest needs which confront Puerto Rican youth in this difficult day.

You wonder at the courage of the stout-hearted Bishop who stands in the midst of this havoc, remembering without despair, hoping with the courage of complete consecration that in a future day, a revived loyalty to the Church's Mission will restore these institutions and thereby insure a future of thrilling success among the people of this teeming island.

Two day schools remain of the educational fabric. Both bring to mind famed names. The first, centered at Quebrada Limon, remains a monument to the vision of the late Bishop Ferrando. He brought to the Church property and a considerable colony of converts, strongly establishing us in a whole great rural region. On a glorious spot, overlooking a vast sweep of valley is a memorial to Bishop and Mrs. Ferrando, surrounded by a small cemetery, one of the few permitted by the Island Government away from urban centers. The Bishop does not rest here, in the center of what was a monu-

mental missionary achievement, but the memorial, a small chapel with altar bears his name and contains portraits of both the Bishop and his wife. Some day, it is hoped, the ashes of these two will be brought from the United States to repose in the midst of the overwhelming beauty and quiet of this Hill of God.

The second school recalls the Drostes, Don Juan and Dona Maria, hero and heroine of long years of superb service.



WOMAN'S AUXILIARY branches are important features of organized life of town and country congregations

They are retired now, distinguished figures still, indeed institutions in the life of the island with continued manifestations of public love their daily portion. What better reason for missionary rehabilitation than to thrill these veterans with the sight of the works they founded humming with the life of children at the feet of capable teachers but above all being led into comprehension of the things of the spirit for which this Church stands. For the moment capable leadership guides the famed New World School and one hopes that new resources will insure its expansion.

THE WHOLE CHURCH can be unflinchingly proud of the vision and courage that planned and finally achieved St. Luke's Hospital at Ponce.

The business of the Christian presenting the Gospel to a people is to make convincing his message by a demonstration of that Christian Gospel at work in service to human lives. He must heal. This early was the ideal in Puerto Rico. There is no space here for history; there can only be the briefest etching. If education has its preëminent names, so also has samaritanism. It was a privilege to stand face to face with one of the most distinguished missionaries of the Church's medical forces, Miss Ellen T. Hicks.

Ponce is the very heart of Roman Catholic loyalty. It is the see city of one of the two Roman Bishops in the island. That such a work as St. Luke's could have been begun and thrived in this environment is, of course, a tribute to our zeal; but in some measure it also reflects the lethargy of the Roman Church forty years ago, to say nothing of two centuries

to be masters of the medical field both in Ponce and the region round about. St. Luke's suffers: a magnificent one hundred thousand dollar institution stands a monument to a great love and a great hope but only the lowliest and few of these, come from the teeming streets of Ponce for its ministrations.

St. Luke's great service has been the training of nurses. Young women, its graduates are at work in various parts of the island; others are to be found in hospitals of New York, Philadelphia, and elsewhere increasing their knowledge and skill; some are busy in the modest rural dispensaries of the Church, often the wives of priests, the mothers of lovely children, and at the same time practicing their profession far and wide. Better, it would seem, a dozen of these scattered centers than a single great medical unit battling for its life. Today St. Luke's, though hard pressed, balances a restricted budget, serves its humble clientele, trains splendid nurses. At the same time it offers a medical asylum for missionaries of the whole Latin American region, and Bishop Colmore, drawing courage from these circumstances, continues bravely to defy ominous difficulties.



RURAL CHAPELS, even in mid-afternoon hours, overflow with worshipers—children and adults of every age

before that. There is no lethargy today. Indeed, no more cheering circumstance was found throughout the island than the current zeal of this great communion. In Ponce, two really great institutions, one owned by the Roman Church, the other dominated by it, combine their resources



ETHEL ROBINSON, who pioneered St. Catherine's program, with the Rev. Domingo Villafane, youngest of three brothers



YOUNG PEOPLE'S GROUPS flourish in all the centers of the Church's Puerto Rican work, especially in the rural areas. This is one of the fruits of the work of the Rev. Julio Garrett (left rear) now at Manati

Typical of the small clinic which the wisdom of Bishop Colmore is establishing as opportunity offers is one at Barahona. A concrete building, impervious to termites, provides a reception room, a small examination room, and a storage room for medical supplies, made possible by a gift of one thousand dollars from the women of the Diocese of Central New York supplemented by a gift from the children of St. James' Church School in New York City. The superintendent is Mrs. Lauro Bauza, wife of the rector, a trained nurse, graduate of St. Luke's, as consecrated a missionary as her husband. The gift from St. James' Church School supplied the final furniture, all made by a local carpenter. It was delightful to see the last chips fly that meant the completion of every necessary detail for the formal opening of this splendid work.

"This makes up for some of the disappointment" said Bishop Colmore as we stood in the bustling group busy about final arrangements.

SHRINKING FINANCIAL resources have seriously lessened educational activities and gravely halted progress in the field of samaritanism, but from the evangelistic standpoint the Puerto Rican Mission flourishes. The Gospel finds ready acceptance among a people who rejoice in the Church's altars, its sacra-

ments, its priesthood; in the comfort and joy which come when these blessings are brought close to their lives. In the cities there is ministry to the American-born and English-speaking people, white or colored. With an unacceptable message the extent of the Church's service would end with these. It cheers the heart, however, that the larger groups and the richer service is to Spanish-speaking people. At St. John's in San Juan, St. Andrew's in Mayaguez, Holy Trinity, Ponce, the more urban centers, beautiful churches welcome great congregations of devout people; people who gladly hear the word of God, humbly worship with reverent understanding, take their part with heartiness. One rejoices at the obvious success of the enterprise!

In the rural regions, the chapels connected with St. John's at San Juan, with St. Andrew's at Mayaguez, with Holy Trinity at Ponce, with the Resurrection at Manati, with the Atonement at Quebrada Limon, and so on throughout the work, even in mid-afternoon hours, are overflowing with worshipers—children in groups, adults of every age. Surely the blessing of God rests upon the glorious ambassadors as they spread the benefit of their ministry in these teeming regions. The people gladly hear and on every side one remembers Christ's own plea for laborers for such a harvest.

In all these centers are to be found familiar forms of parish life at home. Great groups in parish services resolve into Woman's Auxiliaries and into a number of inspiring branches of the Girls' Friendly Society. There are Church school groups, Young People's Fellowships, indeed all the evidences of organized activity which set the Christian mind and heart and imagination to work. Everywhere happy priests and missionaries told of astonishing multitudes coming for baptism or for instruction and confirmation. It was the Rev. Julio Garrett, one time a Roman Bishop in his native Bolivia, now happily at Manati with a widespread work, abetted by a splendid wife, a registered nurse, who told me that at Eastertide, 1937, there had been on a single day 120 baptisms in his chapel. Confirmation classes frequently exceed one hundred persons with scores everywhere awaiting the training that will lead them to the altar for the laying-on of the Bishop's hands. Boundless work confronts these men who are building a future which can be the pride of all at home.

Of the priests of Spanish birth—Antonio Villafane, Aristides Villafane, Esteban Reus-Garcia, Ramon Cortes, Lauro Bauza, Domingo Villafane, Rafael Pagan, Lorenzo Alvarez, and J. Pastor Ruiz—there should be pages here dealing with their work. Under the guidance of Bishop Colmore they are true soldiers of the Cross, serving valiantly, loved of their people, a pride to us all.

The mission has profited unbelievably by the glorious service of women missionaries. Deaconess Margaret Bechtol, Miss Mildred Hayes, Miss Lillian Owen, names which invoke memories of patient

groups working miracles in drawn-work and other mysteries of the needle, of Miss Margaret Fletcher, her work made possible by the success of the needlework activity, of Mrs. Saylor, her name a household word throughout the Church, of Miss Ethel Robinson, Mrs. Colmore and Miss Charlotte Colmore, her father's capable secretary.

THUS OF THE educational work in the Missionary District of Puerto Rico we can only hope that the present eclipse of resources cannot long endure and that once more Bishop Colmore shall have around him the necessary factors for sustained effort and success. No conviction is stouter in my mind than this, that if there is to be such success it will come primarily through the education of a priesthood and of workers for rural Puerto Rico. Oh, that such rehabilitation may be speeded!

Of samaritanism it can only be said that the problem existing in the island and especially with respect to St. Luke's at Ponce demands wise statesmanship, always remembering how intimately the success of the Church's work is tied to a nursing approach among the rural people of the island.

Finally, of the evangelistic aspect of the Church's work we need chiefly to pray that God will lead men of adequate education and devotion, of Spanish birth or language, to devote their lives under Bishop Colmore and his successors to this service and that at the same time, to pray that a missionary loyalty at home make the acceptance of such service a possibility and so insure, presently, a Church of, for, and by the Puerto Rico people, themselves.

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¶ A complete report of the meeting of National Council in session April 26-28 in Church Missions House, New York, as THE SPIRIT OF MISSIONS goes to press will appear in the June issue. In the meantime read your Church weeklies.

WAR-TORN CHINA HEARS GOSPEL—*The Church's regular ministrations disrupted by conflict, missionary finds extraordinary opportunities for service*

By THE REV. ROBERT E. WOOD
St. Michael's Church, Wuchang, China

NEVER IN ALL my forty years in the China Mission has life and work been more full of blessing. The opportunities for service among the wounded soldiers in the hospitals are simply wonderful; how ready and willing they are to hear about our Saviour, whether by reading the Christian literature, which I distribute, or by listening to the verbal messages, which I give to groups in the hospital wards in response to their constant requests for a story. There is nothing they like better, and I no sooner exhaust my repertoire than a fresh bunch of soldiers comes in and then I begin all over again. Of course I always use the stories to lead up to something about Christ.

The New Life Movement (see *THE SPIRIT OF MISSIONS*, June, 1935, p. 256) is something that concerns everybody in China; it is our Generalissimo's favorite theme wherever he can get Christian representatives together to discuss the up-building of China. I distribute several kinds of small books on this subject from the Christian point of view. But I supplement them with stories which seem to delight their childlike hearts; they always, like *Oliver Twist*, call for more! I must confess that my foolish old head is a bit turned by their applause.

The Hankow office of the International Red Cross supplies me with cigarettes for the wounded soldiers and I have great sport giving them out at the big military hospital near St. Michael's. There are sometimes as many as a thousand patients there at a time. I go from room to room with my books and cigarettes, sit down for a chat or a tale, and, just as I am leaving, the cigarettes! I always try to make it clear to the soldiers where the cigarettes come from, and what the Red

Cross is doing for them and all the sufferers in China. They are most appreciative. When I try to assure them that the thanks are not due to me at all but to the Red Cross, they still hand out all sorts of kind speeches to me which I should blush to repeat. But one, I am sure would amuse you (and you would no doubt make full allowance for the Oriental hyperbole contained therein) when I tell you that *O-me-to-fu* (which belongs to Buddha alone) is sometimes mingled with their expressions of thanks!

In spite of the fact that I try to be a Christian missionary, I am always saying "Give me the heathen," for I do so love to work on virgin soil, and gratitude from a heathen heart warms the cockles of one's own heart just as readily as any other kind. And furthermore, these self-same heathen are opening up their hearts to the Christian message in a way that I have never known before. Many attend our services and some are eager to be prepared for baptism.

One day recently when crossing the river on a ferry, a young officer of the military hospital came to talk with me

*The Rev. Robert E. Wood was in the United States on furlough when the present conflict broke out in the Yangtze Valley last August. He insisted on his immediate return to his post and early in September, 1937, he was on his way back to Wuchang. He threw himself at once into the unusual tasks created by the crisis and in the accompanying article tells something of those labors; labors which are giving him extraordinary opportunities to preach the Gospel of Christ and His Church. *THE SPIRIT OF MISSIONS* Family will recall his article, *Some Friends of Mine in China*, which appeared in our September, 1937, issue.*

and asked that I join their regular staff of instructors. He said I would have a perfectly free hand to choose my own subjects and to teach religion as much as I liked! Just imagine how this delighted the heart of an old fashioned missionary! So when I went for the first time, this young officer gathered a crowd of soldiers in the big hall and said a few kindly words by way of introduction, showing that I was to speak with the full approval and authority of the officers in command, and then left me to carry on as I pleased! Well, all I dare say about it is that I tried to rise to the occasion and my audience seemed none the worse for it when it was over.

The next time I went, several of the boys from St. Michael's accompanied me and they brought along a small baby organ, our blind organist gladly coming too. We sang a stirring Chinese hymn as a starter and that brought in the crowds. Then, after a brief explanation, copies of a Chinese rhymed version of the life of Christ and simple Christian ideas were distributed. A genuine Chinese tune to suit the meter was played through a few times and then we began to sing! At first only a few joined in, but gradually more and more caught the swing of it, and before we had finished we had nearly all. They surely did enjoy it and their applause at the end was a proof of it.

On another occasion when my officer friend again accompanied me to the hall to start me off, he asked if I would conduct a Bible class for himself and some of his colleagues one evening each week!

THE OPPORTUNITY is equally great at the Church General Hospital, Wuchang, where I am back in my old job of chaplain. To be sure I never quite severed my connection, as I always have made a practice of visiting, from time to time, the patients in the wards. In addition to the regular chapel services, I have all sorts of opportunities among the wounded soldiers and other patients for preaching Christ. And here again that same demand for a friendly chat and keenness to listen to a story, opens the way for the Christian message. There is nothing I

love better than to have them ask questions, and some of them are such bright and clever ones too!

Dr. C. P. Pen, the hospital superintendent, has asked me to do a new thing. It seems there is a new Government requirement that the wounded soldiers in the various hospitals should have lectures and some kind of general instruction. This is what I am asked to undertake. I told Dr. Pen I would have a try at it, but I wonder how the patients will take to it. Of course I do talk about various things anyway, but to dignify these talks with the name of lectures will require considerable imagination. But seeing I am to do this under Government orders, perhaps the patients will feel that there is no escape and they will just have to grin and bear it, just as they do when their wounds are dressed. It is simply a part of the day's routine.

SHORTLY AFTER our celebration of the Holy Communion at the hospital chapel, on the Feast of the Purification, the signal sounded for another air raid. My friends advised me to stay there until the "all clear" sounded, but I thought I ought to get back to St. Michael's as soon as possible. All along the street I met my policemen friends, hurrying to their various posts of duty, all as smiling and happy as if they were going to a party, although many anxious faces were peering out of the doorways. The Chinese are wonderful in the face of danger. Of course it is difficult for any of us to conceal our fears but no one is panicky during one of the air raids. Those who huddle in the basement of St. Michael's seem to think that the bombs will not fall here. Let's hope that they are always right!

Life does not lack for variety. Recently I was asked to speak at the Navy Y.M.C.A. in Hankow. I rarely preach in English and am always a bit self-conscious when I do. But it did me a heap of good to meet a number of English and American friends and the complete change of scene was delightful. It is far easier for me to forget myself when speaking to a Chinese audience, Christian

or heathen. Just yesterday, for example, I was asked to lead off in a preaching campaign, which we unite in holding during the holidays, following China New Year. It was at the Wesleyan Methodist Mission and numbers of people were invited in off the streets. An audience, for the most part non-Christian, was soon gathered and just imagine the thrill of telling people of the Saviour's love, who have never heard of Him before!

THIS IS Friday, and a cold damp wintry day with quite a fall of snow, but, nevertheless, there were about forty-five communicants at the regular celebration of the Eucharist.

On Sundays we have twice that number. It was really a glorious sight on a recent Sunday morning, at our beautiful nine-thirty Sung Eucharist, to see about twenty fine young officers, all in their military uniforms, attending.

The Chief of Police of the local station, an outstanding character in the vicinity, has begun attending St. Michael's and is so very cordial and friendly. Last week he accepted our invitation to a simple Chinese meal, following the service. I was proud to introduce him to four of our Chinese clergy who had been worshipping with us. The whole police force at the local station are our staunchest friends.

And just today, once more my old friend, the General, turned up; he is truly the salt of the earth. He has the responsibility of looking after the welfare of 35,000 wounded soldiers in the Province of Hunan! He came for a special three-days conference with other military officers in Hankow and took the time to come all the way over here to see his old

friend and to bring me a photograph of his young daughter, who was married recently at Trinity Church, Changsha, to a Christian officer in the air force. The daughter, by the way, was confirmed at Nanking. The General, himself, was baptized and confirmed here, many years ago. He is a great honor to the Church in China.

He told me today that he had lost all his worldly possessions at Nanking but is most thankful to God that his own life and that of his family has been spared and now he is giving himself wholeheartedly to his enormous task of caring for his thousands of wounded men. He prays daily for guidance and strength and he rejoices with all his heart for the opportunities to witness for Christ. He says the help that he has received from Christians of every sort has been tremendous. Ordinary Christian activities such as school work have been greatly handicapped on account of the war, but Christians have directed their energies to the care and welfare of the wounded in a way that is beyond praise. Do you wonder that I rejoiced to the point of tears over the visit of this Christian friend! Just think of our mission membership claiming such outstanding examples of Christian leadership!

Do not waste pity on me. The good Lord is very kind to me and I am in good health. I seem to thrive on Chinese food. The war prices on such foreign things as coffee and butter are prohibitive but I get on admirably without them, although my friend, Clinton Hwang (see *Some Friends of Mine in China* in September, 1937 issue, p. 421), gave me a most precious pound of butter for Christmas. I made it last for weeks!

‘ The Chinese Government, in recognition of the courage and self-sacrifice displayed by Christian missionaries on behalf of China during the present crisis, has removed all restrictions or limitations upon the teaching of religion in registered Christian schools. This announcement made by Madame Chiang Kai-shek to a gathering of British and American missionaries in Hankow was reported recently in a wireless dispatch to the *New York Times*.

The Missionary Camera

Invites and Brings You Pictures
of the Church Throughout the World



ORDINATION to the diaconate of Alfonso Gomez Camberos (kneeling) by the Rt. Rev. Efrain Salinas y Velasco, Bishop of Mexico, (right) in San Jose de Gracia Cathedral, Mexico City, was the crowning event of the recent annual Convocation of the Church in Mexico

The Missionary Camera—Visit



WAGON made from milk can, bamboo stick, and piece of wire cheers up small refugee without regular toys

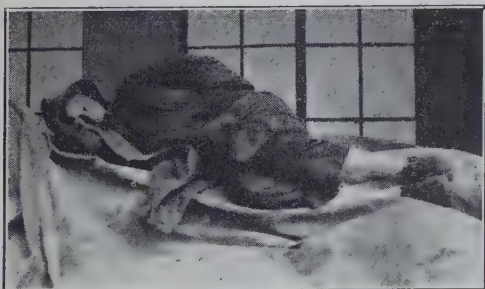


REFUGEES at St. Hilda's School, Wuchang, (above) are a cross section of the Chinese people—representing all classes, sexes, and ages. When an air raid comes they find safe shelter in specially constructed dugouts (top right) on the school grounds. The school gives quarters to 150

War Refugees in Wuchang, China



CONGESTION in the Wuhan cities was relieved by carrying refugees to the quieter country districts in Government provided transportation. Refugees are largely of the middle class—merchants, teachers, government employees, railroad workers, and the like



BAGGAGE provides this refugee with a bed at the Wuchang station



BOONE Middle School in Wuchang takes on a tenement appearance when the 270 refugees air their bedding on a sunny day



MUCH rice is needed to provide two meals a day for St. Hilda's refugees. Here rice is being hauled into the school kitchen

The Missionary Camera — War



DR. LULA DISOSWAY (third from left) in *THE SPIRIT OF MISSIONS* for March (pages 105-107) told how St. Elizabeth's Hospital in the heart of the International Settlement of Shanghai, is meeting the strain placed upon it by the current conflict in the East. Greatest pressure of war was felt in the maternity department where

Babies, St. Elizabeth's, Shanghai



cases increased by leaps and bounds—the record number of deliveries was twenty in twenty-four hours; the record number in the nursery at one time was ninety-one. As the babies outnumber the nursery cribs, camp cots are used. Identity of babies is safeguarded by using numbers affixed to forehead and feet by adhesive

The Missionary Camera — Neg



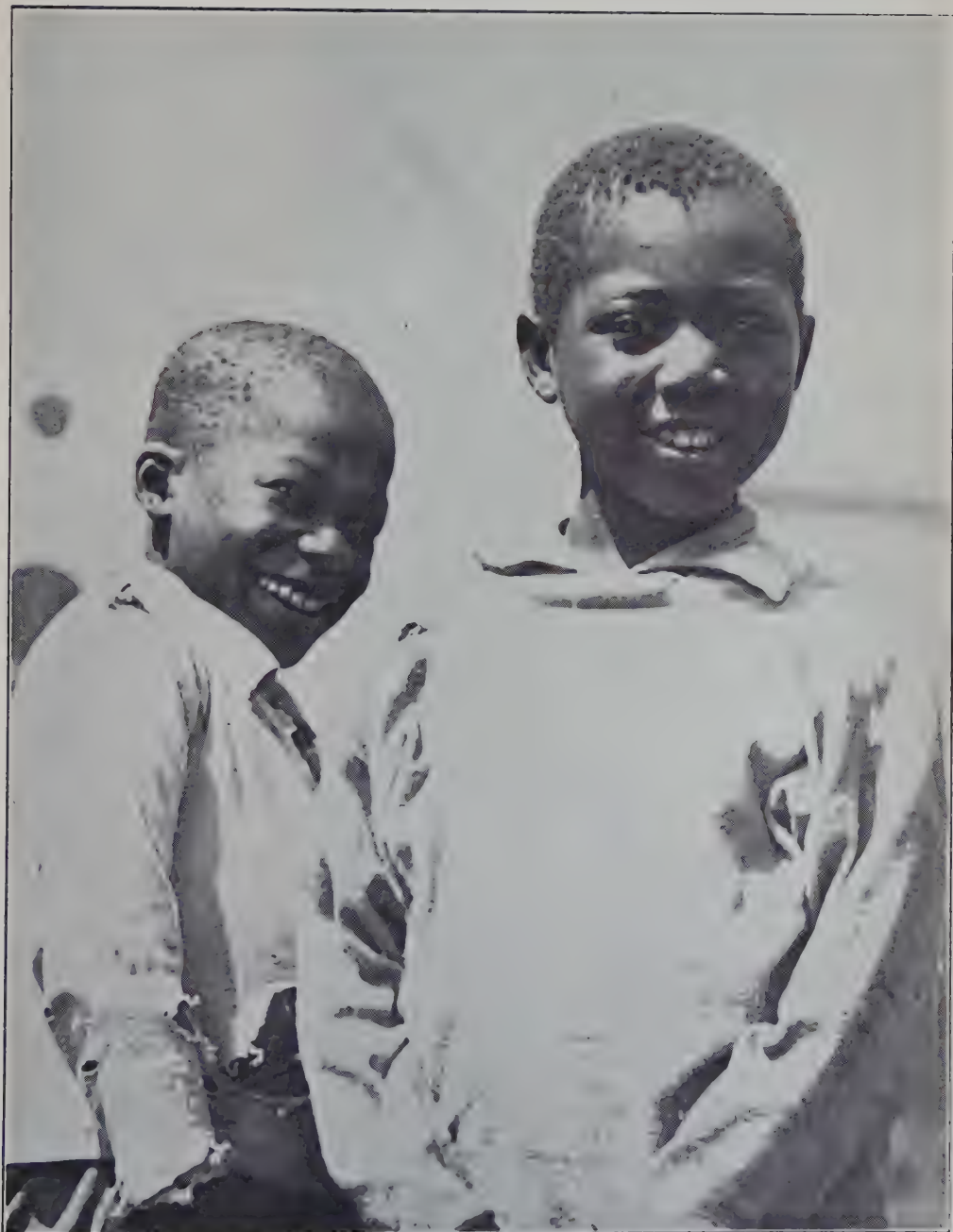
SCHOOL BUS carries children of Negro farmers around Pennick, Georgia, to the school taught by Deaconess Alexander

Back in the early 1890's, a young colored girl, Anna Alexander, living in the rural district of Pennick, Georgia, ten miles from Brunswick, felt keenly the need for the Episcopal Church among her people. She was a school teacher from Darien, where she had been baptized and brought up in St. Cyprian's Church. As a result of her work and influence, a Church service was held by a lay reader from St. Athanasius', Brunswick, on September 9, 1894, in the Baptist Church. Early in 1902, Anna opened a Church school in the same Baptist building, in which Negro children learned their catechism, Church history, and the other things which a Christian ought to know and believe. Spiritual health has always been the first concern of Miss Alexander, now a deaconess, as she has gone about giving her life to the colored people of Pennick.



GOOD SHEPHERD CHURCH at Pennick has a communicant list of forty-five Negroes. The schoolhouse at the left was built thirty-six years ago by Deaconess Alexander's own hands. She still teaches the thirty-two children who come daily to school

Deaconess Serves Rural Folk



CAMERA-SHY TOBIAS (left) was not at all sure what was going to happen as he never had seen a camera before. These boys, pupils in Deaconess Alexander's day school, are typical of the children the Church serves in Pennick



HIRAM RICHARD HULSE
1868—1938



Bishop of Cuba
1915-1938

HIRAM RICHARD HULSE—*Steadfastness and faithfulness, qualities early evident, enabled him to do great service during twenty-three years as Bishop of Cuba*

By JOHN WILSON WOOD, D.C.L.

Executive Secretary, Foreign Missions Dept.

Early on Palm Sunday morning, April 10, the Rt. Rev. Hiram Richard Hulse, second Missionary Bishop of Cuba, succumbed after a short illness, following a heart attack the preceding Wednesday. At his funeral the American Ambassador, represented by his first Secretary, the British Minister, and other Government officials acted as honorary pallbearers; the Cathedral Chapter served as active bearers. THE SPIRIT OF MISSIONS is privileged to share with its Family the accompanying sketch of Bishop Hulse written by a long time friend.

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MY FRIENDSHIP WITH Bishop Hulse began more than forty years ago when he came from his home in Middletown, New York, to make a place for himself in the great city. The personality and work of Dr. Rainsford drew him at once to St. George's, in Stuyvesant Square. We were fellow members of the Men's Bible Class, of the Brotherhood of St. Andrew and, young and inexperienced as we were, we obeyed the rector's assignment as workers in the parish rescue mission on Avenue A.

Steadiness and faithfulness marked everything that Richard Hulse did as a young man. When he decided to study for the priesthood, all the younger men in the parish were deeply impressed. For three years he practically disappeared from our midst while taking his preparation at the Philadelphia Divinity School.

The Rt. Rev. Henry Codman Potter ordained him deacon and priest in 1896 and showed his high estimate of the young man's spirit and ability by immediately appointing him as his vicar at the old Epiphany House in Stanton Street. That outpost of the Church's work was in the middle of the most congested square mile in the City of New York. A census showed that it contained around

one hundred thousand people. Crowded tenements towered above this mission church of which Bishop Potter had made the people of New York fully conscious by making it his pro-cathedral and himself spending one of New York's hot summers ministering to the people, in addition to caring for his episcopal work.

During his three years of service in Stanton Street, Bishop Hulse paved the way for the work of his successor, Robert L. Paddock, later to become the Bishop of Eastern Oregon. It is not too much to say that the work and the attitude of these two men laid the foundation for the revolution in city government that followed Bishop Potter's scathing letter to the then Mayor of New York. If anyone wants to read a marvelous example of blazing indignation expressed in the chaste English of which Bishop Potter was master, he would do well to read that letter in George Hodge's *Life of Henry Codman Potter*.

In 1899, another difficult task was given to Mr. Hulse. He was transferred from New York's lower east side to the upper west side to rehabilitate the one-time suburban parish of St. Mary's, Manhattanville, which, like other suburban communities of the eighteenth century, had been swallowed up in the big city. While engaged in this task, Bishop Greer drafted the young rector to arouse the Church to the fact that in 1907 it would have the opportunity of commemorating the three hundredth anniversary of the first permanent English settlement in the Western world and the first celebration of the Holy Communion according to the Anglican rite. The appeal was made especially to men. They were asked to join in the Men's Missionary Thank Offering. For three years the rector of St. Mary's toured diocese after diocese ral-

lying the men to make a worthy offering. It was hoped that one million dollars would be given; actually the offering fell just short of eight hundred thousand dollars when presented at the General Convention in Richmond in October, 1907. The money was used to strengthen various missionary enterprises around the world and as a result, many thousands of people are today disciples of our Lord and are enrolled in His Church.

It was during this period also that the future Bishop served as an unsalaried secretary of the American Church Missionary Society which had done so much to pioneer the way into Brazil and Cuba.

With his background of broad experience, it was natural that Richard Hulse should have been selected by Bishop Greer to be Archdeacon of New York as well as an examining chaplain of the diocese. He served as archdeacon from 1912 until his consecration as Bishop of Cuba in 1915. At the age of forty-seven, he entered upon his new duties with characteristic vigor, acquiring a speaking knowledge of Spanish, and extending and developing the work done by his predecessor, Bishop Knight, who, in 1913, had been called to serve his alma mater as vice-chancellor of the University of the South.

One wonders if there is any piece of organized effort that can slip so quickly and so seriously as a missionary district. This is inevitable in a Church which rightly places such emphasis upon the leadership of the episcopate. To allow a two-year interregnum to exist, meant the loss of ground that had been hardly won during the previous episcopate. Nothing daunted, however, Bishop Hulse went to his task with the same spirit of devotion to his Lord and confidence in the Church's message, as he had shown in all his previous service. He was accustomed to describe the Church's mission in Cuba as having three main aspects: first, a recall to Christian loyalty and duty to Americans, who, living in a strange environment, had easily fallen away from reli-

gious observances. Then he hoped the Church's work would help to stimulate the old Church of the land to a more careful shepherding of its people. Finally he thought of his mission as offering a spiritual home to people who had broken away from a former allegiance. He never sought to dislodge anyone from a spiritual home; on the other hand, he never apologized for the mission of the Church. Like Bishop Knight, he sought especially the neglected people in rural regions and in the many small towns that have grown up in Cuba in the last thirty years.

In spite of economic conditions, vastly worse in Cuba than anything the United States has known, and in spite of the steady reduction in appropriations since 1932, Bishop Hulse carried on. Reduced appropriations prevented the appointment of a sufficient American staff either clergy or teachers. The Bishop did his best to develop the possibilities of Cuban workers. Today the Church in Cuba is stronger than it ever has been in the past.

Statistics are not always a safe guide in evaluating the quality of work. They may, however, be an index of progress. In the Church in Cuba today, are enrolled almost fifteen thousand baptized persons, a larger number than in fifty-six of the dioceses and missionary districts in the United States. In 1937, its communicants increased by almost five per cent whereas the average increase for the whole Church was only one per cent. An Eastern diocese with approximately an equal number of baptized members has sixty American clergy, a mid-western diocese has forty-three American clergy, a Pacific coast diocese has forty-four. Cuba has twenty-five clergy of whom only three, exclusive of the Bishop, are Americans.

Simplicity, modesty, reality, devotion, dependability, a reasoned faith and a deep loyalty to the Church—these were the qualities that enabled Richard Hulse to render great service in winning men and women of another land and of another race, to allegiance to our Lord.

A CHINESE PARISH BEFORE THE WAR—*Growth and development of St. Matthew's Church, Nanchang, is in marked contrast to conditions prevailing today*

By THE REV. KIMBER H. K. DEN
St. Matthew's Church, Nanchang, China

This story of a Chinese parish was written before the outbreak of the present crisis. Late in 1937, Mr. Den wrote, "Many families of my parish have removed to a small, nearby, comparatively safe village. About once a week I visit that village to conduct services and to give them all the spiritual comfort that they need." This situation calls upon all American Churchmen to uphold the hands of their Chinese brethren until normal parish life such as portrayed here can be resumed. The China Emergency Fund, authorized by General Convention, seeks \$300,000 for that purpose. Have you sent your offering, marked FOR CHINA RELIEF, to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York, N. Y.?

FROM THE TIME of its founding St. Matthew's Church, Nanchang, had a Chinese name, *Ma-Tai*, which was a literal translation of its English name, St. Matthew's. But this name, *Ma-Tai*, never sounded intelligent to the ears of non-Christian friends who had no knowledge of the historical background of Biblical names. Furthermore this name was put in Chinese characters which meant "the Church of the Big Horse" (*Ma-Tai*). It was not only unintelligent but also had the danger of conveying a wrong idea about Christianity. Hence to avoid misconceptions of our Christian teachings and to make it more meaningful to the thinking class of the non-Christian community, we adopted as our Chinese name, *Hung-Tao* or doctrine of ever-increasing splendor. This is an adaptation of a classical name from the Book of Confucius which means that

the heavenly doctrine will always grow in splendor and influence. Such ought to be, of course, the interpretation of the religion of Christ which gives life ever-growing in splendor and power. By adopting this Chinese name, *Hung-Tao*, for our church, while not a literal translation of its English name, we give a better expression to the evangelistic spirit of the parish and of the Church of which it is a part.

The beginning of the mission in Nanchang dates back to the late autumn of 1906 when the Rev. C. F. Lindstrom took a sailboat from Kiukiang and after several days' hard journey through the Po-Yan Lake, arrived in Nanchang. It took him considerable time to rent necessary quarters in a crowded street as a preaching place. In those days the Nanchang people were not only very conservative in their ways of thinking and living, but were also very indifferent, if not hostile, in their general attitude towards Christianity. This attitude accounts in some measure for slow progress made by our mission during its first ten years.

Even in 1920, when I first came to St. Matthew's Church the door of the city was hardly half open. Under these circumstances the purchase of property for Church purposes was especially difficult. A good deal of talk through friends was necessary before a man could be persuaded to sell his property for the use of the mission. Hence until the year 1920, our mission still occupied old-fashioned quarters, unhealthy and inadequate, in the midst of a crowded district. The place where Sunday worship was held was a badly lighted and ill-ventilated old-fashioned guest hall. Such a place far from commanding a worship of reverence and dignity, spread a general feeling of depression over the congregation and made it impossible to reach people of the higher class.



KIMBER DEN (center) remained alone in Nanchang after his family and members of his congregation sought safety in a nearby village

Aware of this great handicap to the work, the Rev. Lloyd R. Craighill spent his furlough in 1921 in planning a new church and securing the necessary means for it. On his return to China gifts from the Centennial Fund and friends in America enabled him to proceed with the erection of a new church, a new school, and a new rectory for the Chinese clergy. Almost two years were required for the completion of these three buildings. The new church, especially, took a long time for its building as much work was entailed in the Chinese wood carvings done for the interior. But this time was well spent; the finished church being one of the best of its kind in China today, giving as it does full expression to Christian belief in terms of native art. Some of the golden characters carved upon the pillars and columns in the interior of the church also helped our Christian message in simple form and in harmony with the best thought of the day.

On April 28, 1925, only a few months after the completion of building operations, the new school building was formally opened in the presence of representatives of the Government and many social organizations. The next day the

new church was consecrated during the meeting of the diocesan synod, meeting for the first time in Nanchang. With the completion of the new church building, the new parish hall, the new school, the staff and the whole congregation were inspired with greatly renewed enthusiasm for the promotion of the work of the Church and the next decade, 1925-35, saw the church making great strides forward not only in the growth of its congregation but also in the scope of its service to the community. During these years the number of communicants increased from fifty-five to 145 and the annual offerings increased from \$560 to \$2,200, a four hundred per cent increase. The parish school also had a brilliant record of growth both in its enrollment of pupils and in the amount of fees earned: the enrollment grew from eighty to 220 pupils; the amount of fees from \$560 to \$1,870 a year. Above all, the most important aspect of growth in the life of the parish, it seems to me, was the increased interest shown by the congregation in the various Church activities and their growing sense of responsibility for the support of its work.

While striving towards the building of our own church work, we have never closed our eyes to our obligations towards the community in which we live. From the very beginning, this parish has identified itself with the community in all forms of social service, such as the mass education movement, rural reconstruction work, anti-opium campaign, public health, and relief work for the lepers (see *THE SPIRIT OF MISSIONS*, August, 1936, p. 355). The temperance society which was founded about fifteen years ago by St. Matthew's Church has a distinguished record of service for which it has a very good public recognition. The local police commissioner and a member of this society, in a public address, openly referred to it as the forerunner of the present nation-wide New Life Movement which had its beginning in Nanchang two years ago (see *THE SPIRIT OF MISSIONS*, June, 1935, p. 256). Some of the ideas promoted by our temperance society, such as wholesome recreation, decent living, and good

manners, now form the basic principles of New Life Movement.

In view of the progress made in the life of this church during the past ten years, one cannot but feel the most hearty gratitude for the guidance of our Lord during all these years. As a symbolic expression of our thankfulness for all the blessings received and in recognition of all the progress made in our work, we celebrated the tenth anniversary of the new plant in the spring of 1935. This anniversary was a very eventful one in that it also marked the commemoration of other notable events. In the first place, it marked the one hundredth anniversary of the American Church Mission in China. It was in 1835 that Hanson and Lockwood, the first two missionaries for China of the Episcopal Church in America set sail on their four-months' journey to bring the Good News of Christ's salvation to the people of this land. In another very special way, St. Matthew's is a centennial church, for the money contributed by friends in America towards the building of this church and school was given as part of the Centennial Fund to commemorate the one hundredth anniversary of the founding of the Domestic and Foreign Missionary Society. The stone tablet in the church which commemorates this fact bears this inscription:

"This church, school, and rectory are erected for the glory of God's Holy Name by members of the Chinese and American Holy Catholic Church to commemorate the hundredth anniversary of the founding of the Domestic and Foreign Missionary Society (1821-1921)."

In connection with the commemoration of this tenth anniversary, a movement was launched by the congregation to attain entire self-support within five years. In order to achieve this goal, plans were made to direct this movement in two ways to go on side by side: first, the establish-



PARISH HALL, St. Matthew's Church, Nanchang, at time of the consecration of its buildings a decade ago. Bishop Graves at right

ment of an endowment fund of ten thousand dollars, and secondly, the increase of Churchmanship through aggressive evangelism, which, we believe will, of course, in turn increase our annual offerings towards the support of the church.

This church and its congregation stand as a justification of the faith of those early missionaries and of the founders of the missionary society that Christ's message of love when once proclaimed and lived would touch the hearts of God's children in this great land. I am sure that many of our Christian friends in America who have shown their interest in St. Matthew's Church will join us in our thankfulness to God for the progress of our work and Christian influence in this city during the past ten years, and in our plans for further growth and complete self-support during the next five years. May God add His blessings upon us in all of our efforts undertaken in His name.

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¶ Coming soon—Two special articles on the Church in Cuba and the Panama Canal Zone by Miss Edna B. Beardsley, Assistant Secretary of the Woman's Auxiliary, lately returned from a visitation of these two jurisdictions.

THE MISSIONARY REPORTER—*Bishop Jenkins notes advance in Nevada; South Carolina Mission cares for Negro welfare; Church playground reduces delinquency in Arizona*

THIS is Bishop Jenkins' tenth year in Nevada. He found six priests and one deaconess there, and now has a staff of thirteen priests, six deaconesses, and two other women. During each of the nine years a new mission has been opened.

Nevada is the sixth State in area and the smallest in population. Notwithstanding this far-scattered condition of the Church's people and the distances involved in ministering to them and in promoting missionary work, the number of baptized persons increased from 1,886 to 3,301 and communicants from 1,177 to 1,641, in the nine years.

THE HEALTH CENTER of the Church of the Redeemer, Pineville, South Carolina, is a small rural enterprise serving the whole community, white and black.

Twelve years ago a public health center was entirely unknown to these people; a nurse had never been seen or heard of; suffering to them was just another incident of life to be accepted as well as possible. Today the situation is entirely different; changed by the Church's Health Center. Here clinics of all kinds—pre-natal, post-natal, venereal, children's, general—are held regularly while an annual institute for the training of midwives seeks to lessen the excessive infant mortality rate among the Negroes. The pre-natal clinic held monthly, attracts women from far places, many walking two to nine miles in order to attend. Often the clinic is so crowded that they have to wait from early morn till evening to receive instructions and advice.

Venereal clinics, held every week, give treatments to twenty to forty-five patients weekly. A blood test is given and where necessary treatment is insisted upon. The Health Center lacks the means to purchase necessary medicines for the

venereal clinic but the health officer, a devout Churchman, comes twenty-eight miles every week to administer same and helps us to obtain the serum from the State Board of Health.

Toxoid Clinics are held for babies from five months.—MAUD E. CALLEN, *Missionary Nurse, Pineville, South Carolina.*

“WE HAVE SOME excitement occasionally because of the war,” writes a missionary in a conservative old Japanese city. “Whenever a soldier is called to the colors his house is gayly decorated with flags and banners. His name is inscribed in large characters on the banners. When he goes to the train the whole neighborhood turns out to send him off, sometimes accompanying the soldier to the station. There are many *banzais* as the train pulls out.

“Then there is another picture when the train comes in with the ashes of the dead. There are no cheers but instead tears and prayers before a Buddhist altar set up on the station platform. A Buddhist priest begins chanting as the train stops.

“More tragic than this is the train bringing the wounded. Some blinded, some without arms or without legs, and some without either. These last are placed in tubs so as not to fall over. And we still talk about the Glory of War.”

THANKS TO SOME special gifts, the Missionary District of Arizona was able last year to open a playground and a mission for Mexicans in a part of Phoenix where juvenile delinquency was known to be the worst in the city. The Judge of the Juvenile Court in a recent speech quoted figures to show that delinquency has dropped more than a third here, in the one year.

READ A BOOK—John Jay Chapman and His Letters by M. A. De Wolfe Howe, the brilliant life of one of America's most brilliant men is heartily commended by the Bishop of Chicago

This month's guest commentator, the Rt. Rev. George Craig Stewart, Bishop of Chicago, needs no introduction to the readers of THE SPIRIT OF MISSIONS. A member of National Council since 1923, he long has taken a leading place in the affairs of the whole Church. Prior to his consecration in 1930 he was a deputy to the General Conventions of 1910 and 1916-1928 inclusive. A colorful and stimulating preacher, he is also the author of several books including Spanish Summer, Six Altars, The Call of Christ, and The Face of Christ.

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ONCE IN A WHILE a book brings me to my feet with a shout. *John Jay Chapman and His Letters* by M. A. DeWolfe Howe (Boston, Houghton Mifflin, \$4) did just that. Chucklingly I proceeded from page to page of pungent, lively and often acrid criticism, smashing of idols, puncturing of painted bubbles, discerning and devastating exposures of cant and sham; but I was unprepared, totally unprepared, for the descent into Gethsemane, the unveiling of Calvary in the life of this brilliant Titan of a man. And when it came and the descent into hell following and then, then the Resurrection of a life, out of weakness made strong, out of death come to life, out of crucifixion crowned with the glory of a *Vita Nuova*, then I stood up—I was alone at night in my bedroom—and praised God!

John Jay Chapman (he was grandson on his mother's side of a John Jay who was himself a grandson of the first Chief Justice of the United States Supreme Court) was born in New York City on March 2, 1862, and reared as an aristophile, socially, financially, intellectually. And from his youth up—in Harvard as a student, in England as a traveler, in America as an amateur political pamphleteer—he was the brilliant individualist, the daring scintillating critic, the intrepid champion of lost causes, the manipulator of original ideas and the gifted master of the precise word and the eloquent phrase.

That he moved as genius does, close to the danger line of insanity would appear in an episode of early manhood when in a passion of reaction from violence he plunged his left hand into burning coals and deliberately held it there until it was cooked to the bone, and later it had to be amputated. That he was far from mad, however, appears in his judgments of persons and events which time hastens to confirm. Scholar, poet, artist, critic, observer, prolific letter-writer, he lives again in this biography which includes large portions of his own autographical recollections and many letters—all very worth while garnered from a vast storehouse of "Remains."

"A handsome man even in his advanced age, he conveyed at once the impression of nobility . . . Tall, with a commanding presence to which a poet or prophet might lay claim, bearded in his later years, and then of a grizzled grayness, with small piercing friendly eyes and clean cut features, bending slightly forward as he walked, dressed with something of the sweet neglect that sits best upon the well-dressed and well-formed, wearing a woolen scarf about his neck and shoulders in nearly all weathers, and singular above all else through the lack of a left hand—there, you said, passes somebody who is somebody. He looked like that because he was like that!"

One might call him a supreme egotist: "After all," he said, "it is just as well that there should be *one* person like *me* in the world." No doubt he was an egotist—but always in a surprising way, in a big, not a little way; he was dogmatic, decisive, and as he said, "It's an accident when I *do* right but I *am* right."

There is not room in a brief review to do more than present briskly a few of his brilliant sallies and pungent criticisms which need the larger context to do them adequate justice:

I found him spiritually light, (he said

of an acquaintance). I had to put paper-weights on him to examine him. I myself am, as you know, spiritually heavy—like a wet sponge or some densely hard mahogany wood. You pick it up thinking it's cork and it turns out to be a piece of railroad track.

New York is not a civilization: it is a railway station.

Emerson writes our domestic dialect. The rest are Britannia wave and French kid.

The essential lack in Wagner is after all a want of sanitary plumbing.

Shelley is a great artist but hasn't got anything to say. He is a mood painter and his mood is a weak, vegetarian, sinking-of-the-stomach mood. A great genius but no stomach, no guts, nor heartiness; and he was anemic.

Shakespeare had more intellect at his disposal than any other man ever had. He is always three deductions ahead of you.

Stevenson's manner of writing is the last foam of whipped up literary froth, very well done. It is the last charge of *ces messieurs*. I swear I am hungry for something to read every time I lay down Stevenson—give me rye bread, give me notes to Dante, give me a book about the world.

I hate St. Paul. He is clever. I don't say he was not a good man, and did a useful work and that his letters aren't full of wonderful things, but I feel the vestry room.

Boston on a sparkling seventeenth of June in 1900 is something gay and cool, cheap and cheerful like Emerson in a straw hat on a steamboat landing.

Oh it was one of those Greek tragedies where one of the characters on the stage says to another, "If you don't kill mother, I will!"

William James, a saint in chains. He finds a chink here and there in the walls of his jail-psychology and shows the sky to his followers. You can find his jail at night through the light that streams out of his chinks. The light is the light of Christianity.

George (Santayana) is a skeptic who confutes confusion. His thought is clear and logical and brief. But George believes all thinking is illusion. And therefore, disbelieves his own belief.

I have quoted enough to suggest the independence and brilliance of this mind, which ranged the whole field of life and letters, restless, searching, appraising. No mere dilettante artist, this man, as you will find if you read in the appendix the

fuller account of his furious break with Theodore Roosevelt who undeniably walked out on Chapman and the other early Progressives and left them holding the bag while he succumbed to the blandishments of Platt. "His departure," says Chapman, "was the cowardly act of a brave man."

But the moving center of the book—it is the deep and mystical center of Chapman's life—is the silent, underground, subconscious influence of his boyhood days at St. Paul's School, Concord, under Doctor Coit. At the time, as a boy, he resented the religious atmosphere, the pressures, and the disciplines; but when life caved in at middle age, then it was discovered that "the school had somehow been carrying on its work within me through all these years."

Let every worker in the field of secondary education, and especially every religious worker take note of that essay, part of which appears on pages 159 *et seq.*, where Chapman addresses the boys of the school:

Religion is not so much a thing by itself as a way of feeling, an inward experience as to the nature of life which colors and changes the world. It is a personal experience. It is consciousness of the presence of God.

God was to Chapman real, close, vivid, personal. When he traveled he carried a small wooden cross. This he clasped in his hand while he bent his thoughts whether in meditation or in prayer, upon the heart of the mystery. Broken it was finally by his elbow as he turned in bed, but placed at last in his coffin.

Of his marriage first to Minna Timmins, and after her death to Elizabeth Chayler, of his beautiful home life, of his devotion to his children, many pages are written. He died in 1933, "a splendid delicious old fellow," to the end a great luminary and a great force, bearing Ithuriel's spear of truth, a man in a million and one whose life herein set forth by a genuinely great biographer invites your reading. I heartily commend this brilliant life of one of America's most brilliant men.

Forward Movement

THE RT. REV. HENRY ST. GEORGE TUCKER, *Chairman*
Executive Offices: 412 Sycamore St., Cincinnati, O.

Getting Together: an introduction to the study of the ecumenical movement based on the reports of the world conferences at Oxford and Edinburgh (single copies 15 cents) will be ready about May 1. This 44-page study manual is a self-contained course consisting of six lessons each followed by questions for discussion. It can be used, if necessary, without other texts. The number of lessons may be expanded to ten or twelve. The author was a delegate from the Episcopal Church to both conferences. *Getting Together* is suitable for parish and community groups and for summer conferences. Order from the Forward Movement.

THE COMMISSION'S newly appointed Committee on Evangelism began its work with an all-day meeting on March 29 in Cincinnati. The members are: the Rt. Rev. Frank K. Sterrett, chairman; the Rev. Gilbert P. Symons, the Rev. F. B. Atkinson, Miss Elizabeth Matthews, Reynold E. Blight, Coleman Jennings, and the Rev. A. M. Sherman, secretary.

The meaning of evangelism for our day was the principal topic discussed. Methods of doing the work of evangelism, particularly in reclaiming those lost from the worship, work, and fellowship of the Church, preventing communicants from lapsing, and reaching the unchurched, were given much consideration.

Existing provincial and diocesan committees on evangelism and on the Forward Movement will be informed of the plans of the committee.

Suggestions for programs for diocesan and parochial use in evangelism were prepared and will be distributed. The work of laymen in evangelism and their coöperation in carrying out the suggestions were especially emphasized. The conference method will be recommended as a

means for groups to work out methods of evangelism adapted to local conditions.

Forward—day by day, Easter-Ascension-Whitsunday, has as its theme, Winning and Welcoming Men Into the Kingdom. This theme runs through the daily meditations. Pages 2 and 3 give a stimulating list of things, entitled Attitude and Action, which laymen may do in evangelism.

Forward—day by day, Easter-Ascension-Whitsunday, contains a suggested brief service on page 53 for Whitsunday, entitled Acts of Hallowing. Here is a suggestion that will supplement the condensed statement on page 53. Let there be a token of each of the five Acts of Hallowing laid upon the altar at the time the sentence is uttered. For the "gift of our means" a child's mite box might be used as representing the gifts of the whole congregation. For the "gift of new lives" cards each bearing the name of someone won to the Christian life would be suitable.

THE COMMISSION has reprinted the Edinburgh Litany for the Reunion of Christendom originally used by the World Conference on Faith and Order. This four-page leaflet may be obtained from the Forward Movement at one cent a copy, postpaid, in lots of twenty or more copies. It is hoped that this litany will have a wide use throughout the Church, not only on Whitsunday but at other times.

THE EDINBURGH Conference recommended the Pentecostal Season as a special time for prayer for the unity of Christ's Church. The Federal Council have designated Whitsunday, June 8, as such a time and have prepared material for use on that occasion.

The Sanctuary

Lay workers, men and women, serving in the Philippine Islands, with "diversities of gifts but the same spirit."

ELIZA H. WHITCOMBE, a member of the staff since 1908, now at Sagada DEACONESS CHARLOTTE G. MASSEY, R.N., St. Paul's Mission, Balabasang DEACONESS KATE SIBLEY SHAW, principal, All Saints' School for Girls, Bontoc EZRA S. DIMAN III, principal, Easter School, Baguio LILLIAN J. WEISER, superintendent, St. Luke's Hospital School for Nursing, Manila ELSIE SHARP, Trinidad Club House and Kindergarten FLORENCE CLARKSON, Sagada High School CONSTANCE BOLDERSTON, principal, St. Stephen's Chinese School for Girls, Manila.

BAYARD STEWART, superintendent, St. Luke's Hospital, Manila ELIZABETH GRIFFIN, treasurer of the diocese RUTH MANTZ, R.N., St. Luke's Hospital, Manila J. C. TROTA, M.D., Brent Hospital, Zamboanga HALL SIDDALL, principal, Sagada High School ANITA YOUNG, Moro Settlement, Zamboanga PAULINE WEST, R.N., St. Luke's Hospital, Manila MRS. LEON S. EATON, Bishop's secretary LOIS FREDIN, All Saints' School, Bontoc LOUISE GOLDTHORPE, R.N., St. Theodore's Hospital, Sagada MRS. J. D. MACLAREN, superintendent, Brent Hospital, Zamboanga MARION DAVIS, All Saints' School, Bontoc GRACE EARLE, R.N., St. Luke's Hospital, Sagada WINIFRED MANN, Moro Settlement, Zamboanga BLANCHE MOXLEY, R.N., St. Luke's Hospital, Manila.

TWELVE TEACHERS, men and women, at Brent School, Baguio Other teachers at other schools, Chinese, Filipino, Igorot, Tiruray Nearly sixty PUPIL NURSES at St. Luke's Hospital, Manila SISTERS and NOVICES of the Community of St. Mary, Sagada WIVES of missionaries in many places are rendering continuous devoted service.

DOROTHEA TAVERNER, R.N., on furlough MARY DAWSON, on leave studying to become a deaconess.

MAKE OUR hearts to burn within us, O Christ, as we walk with thee in the way and listen to thy words; that we may go in the strength of thy presence and thy truth all our journey through, and at its end behold thee in the glory of the eternal Trinity, God for ever and ever. Amen.

O Lord Jesus Christ, true Light that lighteth every man, be present with thy Holy Church throughout all the world; that, enlightened and guided by thy Holy Spirit, she may walk in the paths of wisdom; and amid the darkness and ignorance of this present world may show forth thy light and thy truth; for the glory of thy name. Amen.

O Lord incarnate, full of grace and truth: grant thou, when grace hath led us to thee, that truth may hold us there forever. Amen.

National Council

Conducts Church's General Work between Sessions
of General Convention and is Board of Directors
of The Domestic and Foreign Missionary Society

A Missionary Motive With World-Conquering Power

THERE HAS BEEN, during recent years, much concern about the weakening of the missionary motive. In all human activities the question of motive is fundamental. Without a strong and compelling motive we are not stirred to put forth all our power; without a proper motive our action lacks moral worth.

It is easy to arouse people to action when we can show them that their own interests are involved. When, however, we appeal to them to sacrifice their own interests in order to confer benefits upon others, their response is likely to be much less enthusiastic. Altruism is doubtless recognized as a moral obligation but it seems always to conflict with the instinctive feeling that self-preservation is nature's first law.

For Christians this conflict is resolved by the transforming effect of Christ's love upon our human nature. St. Paul speaking out of his own experience says, "The love of Christ constraineth us." His love generates in our hearts an answering love so that we live no longer for ourselves but for the sake of Him who died for us.

Missionary motives which originate in human nature untransformed by Christ fall into two classes. One of these is the product of that aggressive self-seeking tendency which in national life takes the form of imperialism, and in religion becomes proselyting zeal. It generates tremendous energy and may lead the individual to make great personal sacrifices in order to promote the interest of the group with which he is identified. This motive, however, is fundamentally selfish and therefore despite its strength can never be a means to the establishment of the Kingdom of the God of love. The other missionary motive which our human nature is capable of producing is that form of altruism which we call humanitarianism. While morally it is commendable, it has insufficient driving power to inspire the Church to carry out the mission entrusted to it by Christ.

Where then shall we find a motive that will lead the Church to the successful fulfillment of its missionary responsibility. If ye love me, ye will keep my commandments, said Christ. But this love for Christ cannot be produced by our human striving. It comes only from Christ Himself. When we yield ourselves to Him, focus our attention upon Him, live our lives in intimate communion with Him, then His love will find its way into our hearts and awaken an answering love from which will spring a missionary motive that has world-conquering power.

H. H. George Tucker
Presiding Bishop.

Domestic Missions

THE RT. REV. F. B. BARTLETT

Is the Church's Mission to Indians Worth Saving?

AT EASTERTIDE the Bishop of South Dakota, the Rt. Rev. W. Blair Roberts, reluctantly closed the Crow Creek Dormitory at Fort Thompson. "For ten years," writes Bishop Roberts in his latest annual report, "we have been struggling to keep this institution open. Here we take children of very poor Indian families, give them a Christian home and an opportunity to attend the public school at Fort Thompson. As a result of this venture we are almost one thousand dollars in debt and I must therefore close it at Easter time when it will be safe to allow the children to return to their homes."

This closing of another Church institution for Dakota Indian use—Hare School for Indian boys on the Rosebud Reservation was closed within the twelve months—is a bitter blow to the Church's Mission to the Indians. It is but another evidence of the sorry plight in which this once magnificent work finds itself today. The Church in South Dakota today is trying to maintain as much work and to minister in as many centers as it did ten years ago but as Bishop Roberts reminds us, he is trying to do it on forty thousand dollars a year less than he had then. Some of his efforts to economize without curtailing the work are enumerated in his annual report:

Today we have no Suffragan Bishop, no Archdeacon in the Indian field, and no Archdeacon or general missionary in the white field. A few years ago we had all three. During the past year the Executive Secretary, Mr. W. D. Swain, who has done such outstanding work not only for the missionary district, but for the entire Church, has been forced to accept a part time post elsewhere in order to save money for the missionary district and at the same time secure a living wage for himself. Clergy salaries have been reduced to the very minimum and I am constantly being pressed for assistance to reinforce some salaries in certain worthy cases. Likewise, we have reduced our force of workers to the minimum. This is principally in the

white field, for I have endeavored to keep the staff in the Indian field up to par.

Last year, in an effort to economize and come within the appropriations, St. Mary's School, Springfield, tried to get along with one less teacher. The result was that the principal and one other teacher broke down because of overwork. The principal has since resigned. Were it not for the generous support of the Woman's Auxiliary of the Diocese of North Carolina I do not know how we could have carried on St. Mary's during the past few years.

During the past six years we have taken from the funds of the missionary district almost \$4,800, for the support of St. Elizabeth's School on the Standing Rock Reservation.

Bishop Roberts summarizes the general situation in his Indian work in these words:

South Dakota must have more clergy for its Indian work. A number of the clergy who have given their entire ministry to this work are now advancing in years, and both health and age will force them to retire soon. I am, therefore, looking for young men to take their places; I must get them, although I have no idea where their salaries are coming from.

The Church is losing ground in the Indian field. I do not know how we are going to stop that loss unless greater assistance is given. Instead of putting more workers in the field we are remaining practically stationary in our forces, although with the changed Government policy in the Indian country more workers are absolutely necessary. This is due to the fact that some of the big Government Boarding Schools have been discontinued and the Government is establishing day schools in different parts of the Indian country. It is physically impossible for our clergy and our few women workers to reach all these schools, as hard as they try to do so. This means that we lose many Indian children. . . .

Unless the Church is willing to make a larger investment in this important Indian work in South Dakota which has been marked by such phenomenal success since the very early days of Bishop Hare, we must be ready to see that work decline and confess that we have failed in this great work to which God called us and which He has blessed so abundantly.

Foreign Missions

JOHN WILSON WOOD, D.C.L.

Across the Secretary's Desk

THE DEATH OF Robert P. Wilder recalls the great work he did in enlisting the students of the latter part of the nineteenth century and the early years of the present century in the foreign missionary work of the Christian Church. With Robert E. Speer and John R. Mott he was one of the organizers of the Student Volunteer Movement and was one of its outstanding leaders for many years. Since its beginning in 1886 that movement has been responsible for enlisting thirteen thousand men and women in North America and Canada for missionary service overseas. Dr. Wilder also aided in founding a similar movement in England, known as the British Student Volunteer Movement. Dr. Speer has recently retired after more than forty years of service as secretary of the Board of Foreign Missions of the Presbyterian Church North. Dr. Mott is still in service as the chairman of the International Missionary Council. No one can measure the contribution these three men have made to the life of students around the world and to the foreign missionary work of the Anglican Communion and many others.

MR. ROY ALLGOOD, headmaster of the School for American Children in Kuling, China, expresses his opinion of the present opportunity in China by saying:

This is a great opportunity to do real service in China. It is a time when the Chinese are looking to us missionaries for help and support as never before. It grieves them to see our women folk and children depart. In my opinion every woman who does not have a family and who is well and strong should stand by her post. The door is open for Christians to work as never before. Reports from relief headquarters and hospitals continue to ask for Bibles and religious tracts. The demand cannot be supplied. The most common request from soldiers who are able to read is for a Bible and tinned milk, of neither of which is there an adequate supply.

OUR Church has done wonderfully well for the China Emergency Fund. On April 20 the amount given was \$169,804.04. If there is a Churchman anywhere who has not yet made an offering for the China Emergency Fund this is the time to do it. We must carry over the top. The \$30,000 given by Chinese to help American sufferers in the Ohio Valley floods of 1937 is really many times larger than the \$300,000 we are aiming at when we take into account the difference in the standards of living and the difference in the income of the average person. Most Chinese families with a Chinese dollar a day would consider themselves well off.

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REVIEWING THE YEAR 1937, the Rt. Rev. William M. M. Thomas, Bishop of Southern Brazil, finds it impossible to get away from the ever present question of finance and the limitations imposed upon the progress of the Church because of inadequate appropriations. He says:

A Missionary Bishop is expected to give moral support to the legitimate ideals and plans of his clergy. Too often this moral support has to be interpreted in terms of finance. On an emergency budget which someone has rightly called submergency budget, the Bishop becomes a damper on the aspirations of the workers. Truly he tries to inspire them to make bricks without straw. Our theological school should be the secret of all future progress. From it and it alone must our depleted ranks be filled. There are men who want to be trained for the ministry. We have only a third of what is needed for their support. Shall we discourage them and endanger the future of the Church? The answer must be: By no means should or can we! Therefore, with no visible means of support, a group of half a dozen young men of promise will shortly begin their studies in the seminary. They will be the challenge to the Church in Brazil and to all those who, in the home dioceses, would see the Church in this land of beauty and sunshine go forward in the name of the Lord.

HOW MANY friends on the other side of the Secretary's Desk know of the work of the National Council's Committee on Literature for the Blind? This message from a sightless Churchwoman in St. Paul, is typical of many others:

I am sending this small gift to show my gratitude and appreciation for the *Church Herald* which I receive monthly. I am deeply interested in every article, especially in the Sunday school lessons. I use the prayers every day and they make me realize very vividly that I am really a member of Christ and the child of God and although I am blind I am not forgotten.

It costs two dollars to send the *Church Herald* for one year to a blind person. Would you like to speed one on its way?

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BISHOP COLMORE feels that the spiritual life of the Church in Puerto Rico is becoming deeper and more vigorous year by year. This is in part indicated by the fact that last year there were 1,078 baptisms in that missionary district. There is no missionary district on the mainland that can show a record like that. In fact, there are only thirteen mainland dioceses that had as many baptisms as little Puerto Rico. The number of communicants increased by 263 or four per cent as against an increase of one per cent for the whole Church. Moreover, Puerto Rican Church people, in spite of their extreme poverty, take pride in giving their full quota year by year and as much more as possible besides making their gifts for flood relief in the United States and for the China Emergency Fund. Seven young men in addition to those already in training, have signified their desire to volunteer for the Christian ministry.

This year, 1938, marks the twenty-fifth year of Bishop Colmore's episcopate.

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BISHOP ROWE says that the General Convention at Cincinnati gave the Alaska Mission new inspiration to move forward, especially in work among the Eskimos. Much to the Bishop's regret this work during depression years, espe-

cially, has been marking time. He feels that all is now ready for a great advance and his hope that the Arctic may be won for Christ burns brighter than ever. In order to carry out his purpose he has decided, in consultation with the Ven. Frederic W. Goodman, to build three small churches at strategic points along the northwest and north coast. They will cost not more than two thousand each to build and equip. In considering how to increase the mission staff the Bishop turned to the Church Army. Two of its best young officers have volunteered for this service. To transport them to Alaska and maintain them there for four years, will cost \$4,800. He believes that all lovers of the Master will wish to have a share in building up His Kingdom in the hearts of our Eskimo brothers and sisters whom He has placed in that barren and desolate region.

With Our Missionaries

CANAL ZONE

Miss Claire E. Ogden sailed April 5 from Balboa on the *Virginia*, and arrived April 11 in New York, on regular furlough.

The Rev. and Mrs. R. W. Jackson and son sailed April 17 from Cristobal, and arrived April 25 in New York, on regular furlough.

DOMINICAN REPUBLIC

Mrs. A. H. Beer sailed March 31 on the *Coamo* from Santo Domingo and arrived April 4 in New York, on regular furlough.

INDIA

The Rev. and Mrs. George VanB. Shriver and their two children sailed March 1 from Europe on the *Roma*, and arrived March 10, in New York, on regular furlough.

JAPAN—KYOTO

Miss Helen Skiles sailed March 29 from Kobe, on regular furlough.

JAPAN—TOHOKU

Miss Gladys G. Spencer sailed March 19 from Vancouver on the *Empress of Asia*, and arrived March 31 in Yokohama, after regular furlough.

PHILIPPINE ISLANDS

The Rev. and Mrs. Campbell Gray, new appointees, sailed March 19 from Vancouver on the *Empress of Asia*, and arrived April 9 in Manila.

Religious Education THE REV. D. A. MCGREGOR

The Use of the Prayer Book in Religious Education

THE MOST VALUABLE manual for religious education that has ever been printed is the Prayer Book. It is better than the Bible because it includes the Bible and adds a great deal of other material.

The trouble is that the Prayer Book is seldom studied and digested. It is used in the services of the Church but it is not analyzed. The rich and beautiful phrases slip over the minds of the worshipers without being really made a part of their lives. Too often courses on the Prayer Book deal only with its history and structure and do not open up the riches of its teaching.

There are various ways in which a class or group could dig into the Prayer Book and extricate some of its riches. If a class would leave aside the lessons and devote its attention to the Collects and Canticles, the Sentences, and the prayers it would find material to repay abundantly the research. Here are a few ways in which this could be done:

1. *A Study of the Character of God*

Let the class go through the services of the Prayer Book and list in writing the aspects of the Character of God that are referred to. In almost every Collect there are adjectives used in reference to God that tell us something of His character. The Sentences of Scripture used at the beginning of each service tell about Him. The Canticles give further knowledge of God's character.

The picture of God obtained in this way would be far more beautiful and more appealing and true than any conventional theological definition of God that was ever propounded.

2. *The Gifts and Promises of God*

What gifts does God have for His children? What promises does He make to them?

Study the Collects. If the Church encourages asking God for certain things,

it must be assumed that God is able and willing to give those good things. What are these gifts? List them and you will be surprised at the length of the list. You will also discover that these are the very things in life that you need most. Such a study will not only reveal the Character of God, it will also make clear to you your own deepest needs.

3. *The Christian Attitudes*

This study will be a little more difficult but will be worth the effort. Study the Collects and services and ask the question "What is the attitude of human life that corresponds to this prayer or to this hymn of praise?" For example, the very first sentence in the Prayer Book is "The Lord is in His Holy Temple: let all the earth keep silence before Him." The human attitude that should correspond to this sentence is an attitude of deep reverence. The attitude that should accompany the second sentence is that of gladness.

Go through the Prayer Book in this way listing the attitudes that should characterize the Christian life. Try to adopt these attitudes not only in worship but in daily life. You will be surprised by the variety of them and by the color and meaningfulness that they will bring into life.

4. *The Content of Christian Prayer*

For what things should we pray? Usually our imaginations are so weak that we pray only for a few things of whose need we are keenly conscious. Or we pray in vague generalities. List the things that the Prayer Book teaches us to pray for. You will be surprised at the multitude of them. You will find that the needs of our lives are far more numerous than we had ever supposed and that the wealth of God's provision for us is greater than we had ever dreamed. You will discover that prayer is not formal but very deeply personal, that it is not a selfish begging but is an activity of the soul

rich in praise and adoration and wide and deep in its sympathy with and longing for others.

There are innumerable ways in which the Prayer Book can be studied but any class of boys and girls or of adults can follow any one of the four methods mentioned and will find the work interesting and helpful.

The miner does not gather his gold from the surface of the earth. He digs into a promising lode and finds riches there. The Christian does not find the riches he needs for his life on the surface. The Prayer Book is a wonderful lode of the unsearchable riches of Christ. Digging into it with the pick of curiosity and the spade of reverence will reveal more than gold, it will uncover truth and light and promise that will transform common lives into lives of the children of God.

College Work

THE REV. T. O. WEDEL, PH.D., *Secretary*

WHO IS RESPONSIBLE for the Church's work with students? Is it the local parish, the diocese, the province, or the whole Church?

In most instances, the local parish must shoulder the burden—minister and people sharing the Church with the student population. When, however, this student population becomes numerous, when it is in itself a parish in exile and consequently needs pastoral supervision of its own, the question of responsibility becomes acute. In the larger institutions, student work is quite plainly a kind of interstate commerce. By canons of statistical justice, not the local parish, not even the local diocese, is mainly responsible. At present the demands of such statistical justice are not being met. The national missionary program of the Church does not shoulder this interdiocesan burden.

At a recent student workers' conference at Berkeley, California, some interesting statistics were presented of the schools in the Eighth Province. I cite a limited number. They deserve analysis, particularly striking ones like those concerning

Stanford University, or the University of California. Some day the problem of responsibility for student work will have to be realistically and fairly faced.

Institution	Episcopal students	From outside local city	From outside local diocese
California	900	760	435
Oregon	270	250	180
Oregon State.....	240	221	90
Mills	147	140	120
Washington State..	220	202	98
Idaho	220	—	148
Stanford	900	760	650

✓ ✓ ✓

WISE RECRUITING for the ministry is obviously one of the most important services which a college pastor can perform. It is encouraging to note that conferences on the ministry are being held this year in several regions of the country. The aim has been, in each instance, to choose superior students and to expose them realistically to the call of Church work. A well attended conference for men was held at St. Paul's School, Concord, N. H., during the Christmas vacation. A conference on Christian Life and Work was held in early April at Berkeley, California. Women students were included in the conference; Mrs. Harper Sibley, as one of the speakers, presenting the increasingly numerous opportunities for Church work open to women at home and abroad. Another conference on the ministry was held at Ames, Iowa, the second week after Easter.

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THE EXHIBIT on college work at the General Convention, sponsored by the Church Society for College Work, is continuing to arouse interest. A good many requests have come in regarding the possibility of setting up the exhibit at diocesan or provincial conventions. The cost probably prevents such transportation. A series of lantern slides, however, have been prepared, covering the entire exhibit. These can be rented for five dollars (to defray expenses) on application to the Society, 3805 Locust Street, Philadelphia.

Rogation Sunday has Missionary Significance

THE KEEPING of Rogation Sunday with special services and prayers is one of the oldest customs in the Church. The roots of the practice go back to pagan practices in which the gods were bought off with gifts and sacrifices. In the Christian Church prayers and fastings were practiced by the peasants with the special intention of asking God's blessing on the newly planted fields. The Council of Orleans in 511 authorized special services to be kept each year and under Gregory the Great the use of penitential processions was developed. The tradition continued in England and in this country.

Today we not only continue the ancient customs but we also use Rogation Sunday as a time to emphasize the importance of Church work in rural areas. These areas offer a great missionary field and a challenge to the Church. The Presiding Bishop has written a message for Rogation Sunday which has been sent to all the clergy. In this message, he says:

Even the Church has been negligent in extending to rural communities that ministry of preaching, teaching, and healing with which it was entrusted by its Founder. This is particularly true of our own branch of the Church in the United States. While it is well established in most of the cities and larger towns, it is conspicuous by its absence in a large proportion of the rural communities. Fortunately other branches of the Church have been more faithful than ours in the fulfillment of this responsibility. This, however, does not excuse our neglect of rural work. If the Episcopal Church has a real contribution to make to the spiritual welfare of human society, there is no valid reason why its activities should be limited to cities and towns.

This neglect of rural work has imposed a serious handicap upon the growth of our Church. Men and women who were born and raised in the country have played a notable part in the development of our national life. This is equally true of the religious life of the United States. A large proportion of the leaders in city congregations received their first religious training in the country.

In what we call domestic missions, there is the endeavor to make Americans really Christian, there is no more urgent nor more important task than rural evangelism. Shall we not then on Rogation Sunday pray for more interest in this work on the part of the Episcopal Church? Let us also remember that the answer to such a prayer is conditioned upon our willingness to exert ourselves as fellow workers with God.

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THE SEVENTEENTH annual Conference on Rural Church Work will be held at Madison, Wisconsin, June 27 to July 8. The conference will be under the leadership of the Rt. Rev. George W. Davenport, Bishop of Easton. He also will lecture on the Pastoral Ministry in Rural Church Work.

The conference is fortunate also in that Professor Roy J. Colbert of the University of Wisconsin will give three lectures on The Prospects of Character Education, The Church and the Adult Education Movement, and The Youth Movement and Religious Life.

Other lecturers will be the Rev. Francis J. Bloodgood on the Oxford and Edinburgh Conferences; the Rev. John W. Irwin on Publicity and Promotion for the Rural Church; the Rev. Mark A. Dawber on The Place and Program of the Episcopal Church in American Rural Life.

The Rural Workers' Fellowship will hold their annual meeting with the Rt. Rev. Winfred Hamlin Ziegler, Bishop of Wyoming, as speaker. The Rev. Paul Engle will preside.

The members of the Episcopal Conference also attend the lectures and sessions of the Rural Leadership Conference sponsored by the University of Wisconsin.

The conference is open to the clergy and Church workers of our Church who are serving in rural and town communities. Inquiries about registration and scholarship aid should be addressed to the Department.

countries were selected to show the influence of indigenous architecture, but also included are buildings in Minnesota in the good old "Bishop Whipple Gothic" style.

A third scrapbook, The Diocesan Institutions, gives full information on diocesan schools, hospitals, and homes. Among the posters are two sets on Episcopal Medical Missions around the

World, a set of six posters with attached envelopes of information and The Rise of the Native Clergy with talk cards containing related information.

Two projects now under way are a chart showing the family tree of the diocese or the development since the early days, and a scrapbook with the history of the Bishop Whipple Indian Mission at Morton.



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—Page 320, *the Book of Common Prayer.*

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Mortgage Loans.....	\$ 25,000.00
Policy Loans.....	81,077.04
Premium Notes.....	104.30
Bonds.....	3,538,105.02
Preferred Stocks.....	424,129.42
Cash.....	113,946.52
	<u>\$4,182,362.30</u>

Non-ledger Assets

Interest Accrued.....	32,025.96
Net deferred and uncollected pre- miums.....	197,025.12
Market Value of Stocks over Book Value.....	13,230.58
	<u>\$ 242,281.66</u>

Gross Assets\$4,424,643.96

Assets Not Admitted..... 277.77

Total Admitted Assets.....\$4,424,366.19

Liabilities

Premium Reserve.....	\$3,286,946.00
Other Reserves and Liabilities.....	112,544.60
	<u>\$3,399,490.60</u>

Total Liabilities.....\$3,399,490.60

Capital and Surplus..... 1,024,875.59

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—*Excerpt.*

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